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Christ Comes to the Village

Edited by Mary Schauffler Platt

CHAPTER I—HE ENTERS THE HOME

Reviewed with additional material by Mrs. E. D. McKune, Canton, Ohio.

IN a book by J. L. Gordon we read, "Youth has three visions—a vision of God, a vision of Duty and a vision of Love. The vision of God touches the realms of religion and the soul; the vision of Duty concerns responsibility and achievement; the vision of Love finds its fulfillment and realization in the *Home Life.*"

God created man in His own image and placed man in His own (God's) world to realize these three visions. Man was permitted to subdue the earth and have dominion over all nature. Through centuries this work has expanded until today we look upon a world of diversified interests and industries; of a complex racial and social order and of needs that only Christ can satisfy. Complexities of a growing urban civilization confront us. Yet withal how long could we exist or what could we accomplish if the natural products of soil and field were withdrawn?

It is estimated that two-thirds of the world's population, or approximately 1,000,000,000 people are sowing, cultivating and reaping that Earth may bring forth her fruits in due season. They live in the open country and in countless villages.

The findings (on Rural Life) of the 1928 Jerusalem Conference inspired Home and Foreign Mission Study Committees to center our studies for this year about rural life of the world. How can Christ transform villages today, even as He did 1900 years ago? Can we, as His messengers, help Him to enter abundantly into every phase of life in the countless villages of the world?

Our Central Committee selected three students of Rural Life, Mrs. Eleanor T. Calverley, Miss Alice B. Van Doren and Miss Mabel R. Nowlin to write on Rural Life and Dr. E. Stanley Jones to present a challenge to Western women. Mrs. Mary Schauffler Platt has edited our Text.

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PRESBYTERIAN HISTORICAL SOCIETY
425 LOMBARD STREET
PHILADELPHIA, PA. 19147

THE NEEDS OF RURAL PEOPLES

Even as the world needs the rural and village dweller, so these people in turn have needs. Sometimes they hardly recognize that they have needs, but in the light of the Gospel, Christians realize that where there is sickness, illiteracy, poverty, child labor, bad and insufficient food, foul water, lack of sanitation, superstition born of fear, and their attendant evils, *Christ* is needed.

Perhaps the basic needs of rural peoples are not essentially different from the needs of urban people. We read that in the past greater attention was given to the urban—natural because of the opportunity of reaching more people there.

"All the great mission fields are from 75 per cent to 80 per cent rural." In comparison the percentage of work directed to the rural life is relatively small. For instance it is estimated that while 80 per cent of the population of Asia is rural, 80 per cent of the Christian work on that continent is urban.

We are called to test our interest in and knowledge of Rural Missions by a consideration of some requisites laid down by Dr. Thomas Jesse Jones. Among them are: a general appreciation of the needs and conditions of rural people everywhere; a systematic plan of procedure which provides for full development of their lives; the formulation of agencies and movements required for this service; sufficient missionaries and national workers to carry out a plan of supervision and friendly visitation; and co-operation with all other agencies and movements related to rural welfare.

"Study and you will know; know and you will love; love and you will serve." The study which leads to love and service will lead us to search for an understanding of the conditions under which rural people live. We must know about the climate, the products, the native animals, the physical features (*Geography,* in other words); we must know their *background of History* to understand their attitudes and modes of living; their *Religion* to understand their superstitions and outlook on life. Our Text, compiled as it is by various writers, can make a helpful study in proportion as we are led to a sympathetic understanding of rural people as individuals.

CHRIST ENTERS THE HOMES IN THE NEAR EAST

There are village homes and village homes. To the people of Alaska, the igloo is home; to the Indian, the tepee; to the African, a mud hut; to the American, spacious structures of wood and brick, etc.

In this review of *He Enters the Home* we shall consider home life in the Near East.

The homes of the Near East may well be considered together. We find wide variations but on the whole the people are bound together by similarities of physical features of land, climate, products and the Mohammedan religion. The city of Mecca in Arabia is the pivot about which their religious life turns—a religion, which according to Margaret Seebach has this equation: "Islam=zeal for God—love for man=Intolerance."

Christ seeks to drive out intolerance wherever it is found.

Mrs. Calverley, in a pamphlet

gives us a peep into an Arab home. "It is springtime in the desert. The sun has set, leaving the sky tinted glowing shades of rose and blue. A caravan has come to rest and to feed its flocks and camels in this grassy spot. Beside the scattered tents of black goats' hair, here and there a wreath of smoke appears where Bedouin women and maids, gay and graceful, have been preparing the evening meal, their bright eyes twinkling merrily from the apertures in their face coverings of black cloth. The camels, sheep and goats have been milked. Within the low tents sit the hungry men. . . ." We must stoop as we enter. We may be greeted with "May your shadow never grow less. May you be blessed. And with you peace." This home is not permanent, hence we would not expect to find much furnishings.

We are interested in this home. We realize that the men of the home need our sympathy as they struggle and become weary—we realize they need Christ. Yet any study of home life must center about the mother and the children. "Educate a man and you educate an individual; educate a woman and you educate a family" justifies our study of woman in relation to the home.

Or, enter a home in Turkey where great changes are taking place. Changes such as we find here are usually brought about by "Nationalism, a child, perhaps of foreign missions; and by Feminism, the twin sister of Nationalism." Mustapha Kemal looked at Western civilization and quite suddenly forbade the veil and polygamy, and made equal divorce laws for men and women. Can we realize the adjustments in home life these changes make? However, in the country districts such drastic changes are not so quickly effected. As the things of the New permeate the villages of Turkey and the Near East will we help Christ to enter the homes?

Are these changes the answers to our prayers for the freedom of Moslem womanhood? In some cases it seems harder to enter the homes than before because of the growing fear and distrust of the Westerner. However this same Nationalism opens wider other doors. The destruction of many age-old barriers built up by Islam leaves the people groping for something. Shall it be *Western civilization only* that they find?

In considering the means of uplifting village life we think at once of Christ entering through schools for boys and girls, through training institutes and schools for women, through Christian literature and through personal work from home to home.

In many countries illiteracy is decreasing. Alphabets have been altered and more people are learning to read. Are we helping to give Christian literature in native languages that Christ may enter the home life through the printed page?

Likely no better way will ever be found by which Christ may enter the home life of villages than through the Christian worker living among them day after day, identifying himself entirely with their interests. There are many hindrances to this method. Often village communities are far off the beaten track, and difficult to reach. The methods of transporta-

tion are crude, the trip long and hard. The climate, sanitary conditions, and separation from loved ones may caution against this identification of life interests. Or the villagers may be antagonistic to an outsider who comes with a new religion. Princes among missionaries are those who brave danger that Christ may be lifted up and that He may dwell among secluded village people.

One missionary in northern Persia tells of Brother John, an Assyrian evangelist who has the Spirit of Christ. His education is meager. He is poor, but loving his neighbor as himself, he cannot sit down to a meal when his brother has no bread.

Suppose the misery of these secluded village homes with its attendant ignorance and superstition should be transferred to the homes of our own community, or to our own homes. What would we do about it? How much do we care?

God sent His only begotten son that those of all lands who sow and toil and reap might know of the transformed family life that results when Christ fully enters the home. These rural and village homes may be near at hand or far away. What are we doing about it?

GENERAL SUGGESTIONS FOR THE PRESENTATION OF CHRIST COMES TO THE VILLAGE

"Spiritual preparation is of the most vital importance, but let no leader abuse this power by expecting it to make up for careless half-prepared programs." Back up your *Prayers* for a helpful meeting by *planning* and *working* to make it so. Let God use you mightily to "make" people be interested, not in Methods—never for their own sake—but in *Missions*.

I. The booklet *How to Use* contains good suggestions, lists of reference material, and three short plays.

II. *Pictures* on rural life may be gleaned from many sources 1. Newspapers, magazines (*Asia* and *The National Geographic* are good). 2. A set of 6 pictures, enlarged from pictures in Text may be ordered from our Literature Secretary for 50 cents. 3. *Teaching Pictures on Rural Life around the World*—8 for 50 cents—*good*. Order from Friendship Press, 150 Fifth Ave., New York. 4. Pictures from Perry Picture Co. (See Invitations).

III. *Maps*—Large map of World. Rural life depends on physical features of country, climate, etc., hence Map studies helpful. "Map woman" may point out places mentioned or have her give brief map studies. Try introducing first Map Study in the spirit of this poem:

SEEING A MAP

The map is not a map to me
But mountains, rivers, lake and sea,
People sad and people gay,
Little children at their play,
Folks will feelings like my own
And some place they call their home.
Their skin may black or yellow be,
But brothers and sisters are all to me,
Members of God's great family.

—Mrs. Minnie B. Wilkins.

IV. *Invitations*. We suggest "Masterpiece" invitations. Make attractive folders, pasting on the outside the following 1 cent size Perry Pictures (3x3½ inches) and write invitations on inside. Pictures are suggested *now* for our four studies so that you may order them all at once from Perry Picture Co., Malden, Mass. The Company requests that unless larger pictures are ordered too, no less than 50 of the 1 cent size be ordered. For your convenience Perry Picture numbers are given.

Chapter I—Picture No. 797S—

Christ in the Home of Mary and Martha by Hofman.

Chapter II—No. 3174—*Christ Healing the Sick*—Shonherr.

Chapters III and IV—No. 509—*The Angelus*—Millet.

Chapters V and VI—No. 3582—*The Good Samaritan*—Siemenroth.

V. *Posters*—Pictures for Posters of Announcement or Inspiration may be found in magazines or in sets mentioned under II. Larger prints of pictures mentioned for *Invitations* may be secured from Perry Co. in 2 cent, 4 cent and 10 cent sizes.

VI. *"Rural Mail"*—Choose a Rural-Mail-Carrier-Woman. She makes a "mail-bag" for collecting clippings. pictures, etc. Hang in church where all may have a part. Newspapers are full of rural life. Before each meeting she selects several best items to read. Let bag make visits to Shutins.

VII. *Group Methods of Study.*

1. Divide all women into 4 groups according to 4 Oriental races. One group is responsible for each study, selecting material for their country from the whole book. They may prepare special maps showing products of country, etc., collecting items and curios in a "Special-Country Rural Mail Bag", make model villages, etc. to make study *vital.* These 4 groups are suggested:

September meeting — Oriental white races—Near East including Egypt.

October—Brown race—India.

November—Yellow race—China, Japan and Korea.

December—Black race—Africa.

2. Another method that can well be used when all women have access to Text and wish to use Discussion method—Assign to each woman or group a country to keep throughout the study. Take up the Text chapter by chapter. Leader merely directs the discussion letting each woman, or group, tell informally what that chapter tells about her country. In this way we reach the ideals of all taking part.

VIII. *Reading Circle*—Many denominations have Reading Circle Courses with required books listed. That not being required of us, why not make the year one of reading about rural life of the world? Fine books are available in libraries. Or, several may be selected from list in *How to Use,* bought and distributed by an appointed librarian. She may use the "Quilt block" method of keeping record of each woman's reading. Suppose the reading of 3 books is requested. Draw on paper a quilt block design of 3 patches. Use 3 colors, pasting one piece on for each book read. Paste all blocks together to make "Our Oriental Reading Quilt".

SPECIAL SUGGESTIONS FOR CHAPTER I.

I. *Invitations or announcement Poster*—See General Suggestions. If you do not wish to use "Masterpiece" invitations here is a suggestion:

Draw an Arab home. May lay thin paper over picture opposite p.25 and draw details of tent omitting people. Trace on heavy paper for invitations. Cut double. leaving top of tent folded. Sketch poles and folds of tent on outside page and on this same page write—

Home life in Arabia and the Near East
you will see
If the flap of this tent you will lift for me.

On the inside page of tent—At the left trace the figure of Bedouin man sitting down (p.25) and at right figure of woman sitting. Between these people write your announcement of meeting, time, place, etc.

II. *Devotional Service.*

Scripture—Mark 1:27-34.

Prayers for our U. P. Bible women and workers in homes of Orient. (See Prayer Cycle.)

III. *Introduction to Study*—Authors, Need for Study of Rural Peoples, Map Study, etc.

IV. (Unless using group method as suggested in General Sugg. VII).

Topics:

Five women tell of the home life of the Near East; of Egypt; The Sudan; Ethiopia. They may be in costume and tell as though reporting a visit to the homes of these countries. (Material in following articles).

V. Poem, p.24 of Text.

VI. *Christ in our Homes*—Discussion or topics on making Christ a real partner in *our* homes, and sharing Him with our world neighbors. An impressive Home Dedication Service may be secured free from H. Augustine Smith, 20 Beacon St., Boston. Close by reading Luke 10:38-42 and Prayer.

VII. *Social Hour* (Clinch for missions).

1. Write names on slips of paper of our missionaries working in the village homes. Cut in two and thus secure partners for this next game.

2. Woman in charge of Social Hour prepares sets of 10 sentences, each sentence containing definite information about homes in a certain country. Cut these 10 sentences into 10 slips. Cut slips in two so subject and predicate are separated. Put slips of each in separate envelopes and give out. After a few minutes have women read sets. Facts found in study books, encyclopaedias, magazines, Carpenter's readers, etc.

VIII. *Practical application.* .."Impression minus expression equals depression". *Know* home conditions in own community. Visit home of foreign-born woman and be a *friend* to her.

IX. *Questions for Thought.*

1. Which is more important to reach first—the man of the village with better methods of farming or the mother who transforms the home? 2. What are some recent laws or forces affecting home life of the world?

3. What makes a house a home?

Christ Enters the Home in India

By Harriet J. Milne

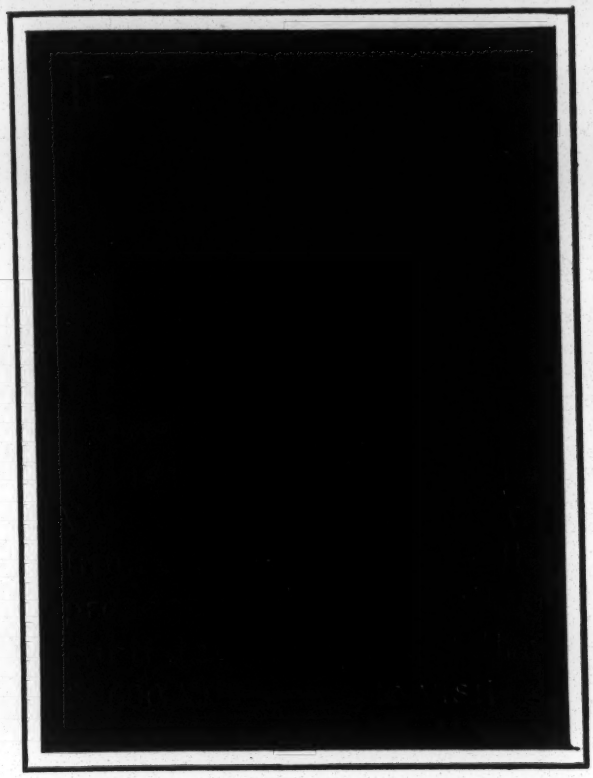
MANY of us scarcely realize or can imagine what a home, into which Christ has not entered, is like. We think of the home of our childhood, humble it may have been, yet father and mother strong pillars for the right, full of sacrificing love, were working together as one, making the home a place which the family loved. Christ had been in the home from the time of our earliest memories. To most of us our home was more than just a place. Isn't it true that we can say that in our home "love lived, reigned, and trained?" For did not Christ have possession of our dear saintly mother and father? Was it not their oneness in love that caused the love to reign as they endeavored to train the children to love and follow the God Whom they were serving?

AN INDIAN VILLAGE HOME

Cut furnished from Mrs. George Moore Memorial Fund.

CLEANLINESS NEEDED

In the northern part of India, the land of villages, as it has been called, there are hundreds of homes in its



hundreds of villages in which Christ has not entered; houses, which are only places in which folks live. In appearance the villages are much the same. From a distance they look like gray mounds against the horizon. As one comes nearer, the pond of water covered with its heavy scum of green looks very little different from the one at the side of the village just passed. The low square mud houses built one next to the other, on either side of the narrow street, winding through the village, are much alike. The house walls inside and out, the flat roof, the enclosed court with its walls and the narrow street without are all the same color, the gray-brown of India's sun-baked clay. Stepping inside of any of the open doorways leading from these narrow streets, one sees a court yard in front of the one or two roomed, windowless house. In the court yards there is a variety, for one is large and the other is small. One may be a bit cleaner than the other. In one there may be fewer buffaloes feeding at the homemade earthen troughs, making it look and smell less like a barnyard than another.

It isn't strange that one's first impression as to the great need of the rural people is cleanliness, for all too often the dirt, the filth and the flies are terrible. If only all of the village people could be taught to keep themselves, their houses and their courtyards clean much of the problem would be solved. If only the dirt-caked hands and faces of the children were washed; if only the mothers would tend the sore, dirty eyes of the babies, the conditions would be so different.

True the home would be a more pleasant place if all in connection with it were clean, but is it all that is needed?

LOVE NEEDED

In these homes of many villages the experience of the reality in the expression, "Home means privacy; home means faith and sweet mutual confiding," is unknown. Picture if you can one of these one or two roomed houses. One house but several families, for here live the three older sons with their wives and families, sharing the father's and mother's home with the two younger brothers and one sister. In this home where God, who is love, is not known the sweet family fellowship is an unheard-of quality. Even the reformation in the form of cleanliness would hardly answer the great need.

Someone has truly said, "Love tells

A GROUP OF VILLAGE PEOPLE IN SARGODHA DISTRICT

the one great secret of homemaking". One could scarcely call the basis of the home love, when the father, mother and relatives of the little daughter, had at her birth made her wedding arrangements. The parents of the boy, the husband to be, had, as was the custom, promised to bring a gift twice a year at the time of the two big Mohammedan feasts, until the baby girl was old enough to be married. There was great commotion in the village as well as in the home when the feast had come and gone and the semi-annual gift had not arrived. The lashing of tongues was sharp and biting. Finally it came. Now if only the five hundred rupees could be gotten as the final payment the wedding could take place and then the trouble of watching for the promised yearly donations would be over. And this is the beginning of another village family. Little does this bride know of the joys of beginning a home with love and fellowship. She is only one of hundreds of others in whose home Christ has not entered.

WHERE CHRIST ENTERS

The other day, during our camping season, a little village woman came to our tent. She told us how her village had been stirred into great confusion because the wife of one of the men had eaten before her husband had done so. "Tell me", she said, "is it a great sin?" She seemed amazed when I told her of the manner in which the meal was served in our home. No doubt she would have been as greatly surprised had she been able to go with us to the home of one of our Indian pastors. Theirs was a humble home, but one in which

A VILLAGE PASTOR'S HOME
The missionaries in the picture are Rev. and Mrs. J. A. McArthur.

Cut furnished from Mrs. George Moore Memorial Fund.

Christ lived. The smoke of the evening fires, burning in the out-of-doors fire places, used for cooking, was rising from different parts of the village. The little family of five was sitting around this little fire-place eating their evening meal. They had no table but each one had his or her own brass bowl, from which the stew was dipped with small pieces of the Indian bread. Not only was the mother sitting with the rest but she was eating with them. It was a home in which heads had been bowed and God had been thanked for the food before it was eaten. It was a home in which old and young quietly and reverently listened to the reading of God's Word both morning and evening. It was a home in which the presence of Christ was known and recognized by all.

HOW CHRIST COMFORTS

Three long years had passed before a baby had come into a certain Mohammedan home in the little village of K—. There was great excitement throughout the village for a childless family in the sight of these people is nothing short of a calamity. As usual the customary celebrations in honor of a newborn baby boy took place in the village and all seemed happy. Had the baby not come it might have meant the bringing of another wife into the home. This is a tragedy. But the little boy was allowed to stay only a short time. Sorrow, grief and hopelessness gripped every heart in that home. Little comfort came from the neighbors, as they came to sympathize with the family. All they could do was to weep and wail, pull their hair and beat their breasts most frantically, as they gathered around the rope woven cot, on which the lifeless baby lay.

I often think that one, who has never heard the wailing and the weeping, and has never seen the beating of breasts and pulling of hair, of these poor folks in their utter darkness as far as "Life" is concerned when one of their own is stricken with death, has no conception of the awfulness of it.

But here is a home from which God takes a baby boy almost two years old. The first and only child of a father and mother into whose home Christ had entered. The little form of a sweet little boy, who had been the idol of the home, was tenderly placed in a muslin covered box and carried to the Christian cemetery. After a quiet little service, when I went to the mother to tell her that my heart ached for her, she sweetly and calmly said, "God allowed us to keep him two happy years and now He has taken him Home". At no time can we rejoice more that Christ has entered into a home than at the time when the "angel of death" gives his summons to someone in that home.

Just a few weeks ago we visited a family, whose oldest son had died. He was doing secretarial work in the college, from which he was graduated a few years ago. He was a promising lad and naturally the family was proud of him. I had been in the home only a few times so I didn't know the family very well. I went with a little fear in my heart for I knew what the boy meant to his dear ones and I knew too, how the neighbors and friends gather together in a home to mourn with the bereaved ones, when

one of the family circle is taken, but especially when a young man dies.

The village home was a simple one enclosed by the three mud walls making a little court yard, in which we found the mother, the daughter, an aunt, who had just arrived from a far village, and a few neighbor women.

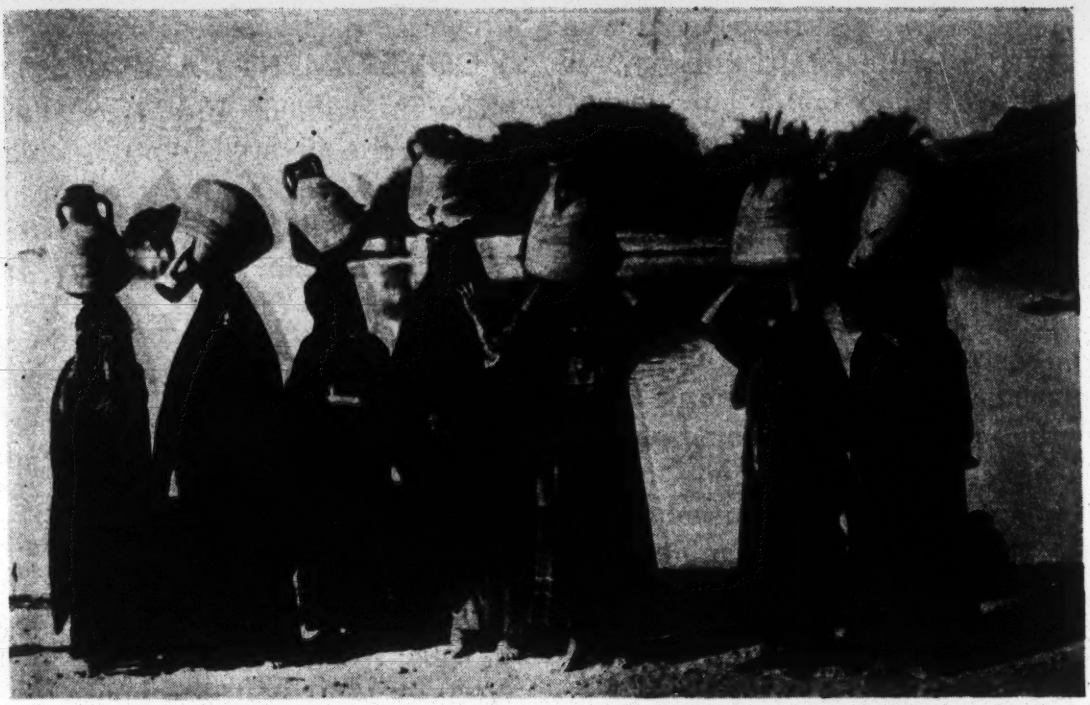
Tears would come to the eyes of the sweet brown-eyed daughter and the brave little mother, as she quietly told us how she had been called to the hospital to see her boy for the last time. How hopefully she and her husband, who came in, told us of their expectation of meeting the dear one again on that blessed resurrection morning. None of the relatives could weep and wail when Firoz Din had asked them, just before he died, not to do so.

The very presence of Christ, who had entered that home, was felt all through the short service held in memory of Firoz Din.

It has been several years ago since Christ took possession of the heart of a young woman in a Brahmin home. She herself was delivered from a life of sorrow and was given a joy and a peace such as no one, outside of Christ can experience. Through Christ's entrance into that home hundreds of women hear of Christ's love each year. Having had the privilege of being in the district in which she is one of the Bible women, we realize as never before what an inspiration she is to all with whom she comes in contact.

No matter in what village it may be. when Christ enters the home His influence is felt. Not only by those in the home but also by those coming in touch with them. It is from the Indian village homes, into which Christ entered, that many of our staunch, earnest, self-sacrificing, self-support pastors have come. It was because Christ entered the home that so many of our village girls are reading in our Boarding Schools. We recall the effect Christ's presence had on those in the home at Bethany. "Mary sat at the feet of Jesus and heard His word." Then she did what she could. Does the love of Christ, as we think of Him in our home, constrain us to do what we can to bring Him into the village homes of India?

FOUR GENERATIONS OF VILLAGE CHRISTIAN WOMEN



Women of Egypt bringing in the water. As these daughters of Egypt supply water for their families, so the "Daughters of the King" carry living water into the homes of Egypt.

Cut furnished from Mrs. George Moore Memorial Fund.

Christ Enters the Home in Egypt

By Miss Minnehaha Finney, Tanta, Egypt

EGYPT is a land of villages. There are too many to count them all. Village life in Egypt is very primitive. I dare say primitive village life in Egypt can "match the penny" with primitive life in any country of the Near East or the Orient. Egypt holds the distinction of being the most thickly populated country in the world. Our area is small, but our population is dense and with this condition of density comes, the, as yet, unsolved problems of sanitation and improving the living conditions of the great majority of the inhabitants of the land, those who live in the rural villages.

The impression of a Westerner going in and out of these villages, is the utter hopelessness of bettering the sanitary and living conditions in the ordinary village home. This impression is not confined to the foreign missionary or chance tourist who penetrates into the village life of Egypt. In conversation with a young Egyptian who had graduated from the Agricultural College in Cairo and who was then holding the position as some sort of farm crop inspector which took him out among the villages, I said to him, "Is it not possible in some way to improve the living conditions of the Egyptian 'fellah' (peasant) and the other dwellers in rural villages?" He thought not, for as he said, "they have lived amid these unsanitary conditions for centuries. They neither want nor welcome any change." Generally speaking, the better class Egyptian has this notion, thinking that it is a waste of energy to try to

improve the life of the Egyptian villager.

PRECEPT AND EXAMPLE

When Christ has put it into our hearts to care so much for these villagers for whom He died, He has also put hope into our hearts. I myself have seen some gradual improvements here and there, simple outgrowths of the training some of our girls have received in schools. The testimony of fellow missionaries might be added to that of mine, telling how the influence of many girls trained in Mission Schools and Institutions has already been felt in these rural villages. A young girl, one of the first to go out from the Bible Women's Training School, was sent to a rural village to begin a work among women. She and her widowed mother set up their little home. They always kept it beautifully clean and tidy. They raised a few chickens on the roof, but their limited means prevented them from keeping a cow to be stabled, according to Egyptian rural custom, in the house in which they lived. I was rather glad of this, although it made them slightly different from the ordinary villager, easier for them to keep more free from flies. This little Bible woman's home has been an object lesson to the women of that village who often when they come to the weekly Bible Study Meeting held in her home and see everything so nice and clean; clean floors, clean windows, clean beds, exclaim "who of us has such a clean house!" I have definitely noticed that some of their houses have become somewhat cleaner through the power of her example.

GOVERNMENT CAMPAIGNS

The problem of flies is an ever existing one in an Egyptian village home where the sanitary conditions are always bad. The narrow streets with their wealth of filth are fine breeding places for flies. The Egyptian Government has put on a strenuous campaign against flies, fleas, mosquitoes, rats, dirty drinking water infested with hookworm, etc. We Christian missionaries aim to make all possible use of the valuable Health Leaflets put out by the Ministry of Public Health. I teach my Bible women how to use these leaflets in their house to house visiting as much as possible. We had been going over the leaflet on "flies". The little Bible woman took the "fly-swatter" I had given her and killed five flies which were floating about. "There go five hundred fly eggs"! she said, and seemed quite thrilled and quite interested in the idea of such wholesale havoc of the fly family. A supply of "McCrory-Ten-Cent-Store" fly-swatters has been found rather useful in such demonstations.

THE SUFFERING INNOCENTS

The care of the ever present helpless baby is to us Westerners a very serious and hopeless problem. It is, perhaps, not so serious a problem to the careless Egyptian mother who has no idea of keeping her baby clean and chasing off the germ-carrying flies from its dirty little face. "Oh, they come so fast and thick, these babies"! Die, they may, and that without much thought of prevention. When one dies, there will soon be another, but think of the suf-

fering of the innocents! Here, again, we make an attempt to teach our Bible women, the younger ones, especially, something about the care of the child. The book called "The House Beautiful", meaning the body, has been translated into Arabic by the W. C. T. U. here in Egypt and has been much used with the mothers. One mother said to me, "I thank you for giving me this book for now I know what to do for my baby. The first one died and I see now that it was because I ignorantly neglected it." Sad to say, not all mothers are so easily impressed. Maybe this one with her rather meagre education, but enough to open up her mind a bit, was more easily impressed. An ignorant mother is more often rather scornful of any attempt to show her how to take care of her child. One of my enthusiastic, energetic Bible women and I had gone to a village where we had never been before. Many women crowded into the first house we entered. Almost every woman had a baby in her arms or astride her shoulder. One smiling-faced young woman stood close to us with a dirty-faced baby. "Wash its face", said the Bible woman. "Oh, the Virgin Mary will wash its face!" said the mother, meaning "if it is dirty it is dirty, what can I do to prevent it!" You may be sure they got a Health Talk as a companion lesson to the Gospel Message lesson.

I have in mind the case of two new babies coming into two village homes. The little Bible woman had taken pains to teach each of the two young

ONE OF THE FAITHFUL AND SUCCESSFUL EVANGELISTS AND HIS DELIGHTFUL FAMILY AT THEIR "BREAKFAST" TABLE

Cut furnished from Mrs. George Moore Memorial Fund.

mothers how to take care of her child when it came. Both prospective young mothers were attentive learners, but one was more fortunate than the other in having a mother-in-law who was open-minded and willing for every possible innovation in the care of her child. She approved of the crude little wooden bed which the Bible woman had shown the father how to make so that baby would not have to sleep on the dirt floor where any sort of a bug or flea could crawl into ears and nose. But not so, the other mother-in-law. "All that talk of the Bible woman is sheer nonsense. Haven't I brought up a big family without all that fuss!" Grandson of Grandmother number one is a fine boy. Grandson of grandmother number two died of pneumonia before he was six months old. There is more than one "baby-bed" now, in that village. Again we feel encouraged and see that "Here-a-little-there-a-little" must be our method of work for Christian better living even out in these rural villages of Egypt. I thank God for these bright, earnest Bible women who are willing to go out to these villages and to pass on to others what they have learned and are constantly learning of Christ and Christian living. I wish I had dozens of them at my beck and call.

Here, as in every land, the mother is the center of the home. When that mother is kept in degradation and slavery through custom and superstition what can be expected! A mother wanted her child to live. She begged a gelebeya (gown) from a good and pious woman to wrap it in. Or she had a "holy man" write a verse from the New Testament or from the Koran, wrapped it up in a rag, tied it to a baby's body. "What is that dirty red string around the little bride's neck, in such contrast to her bright new gold necklace?" I asked. "Oh", answered the mother, "I have had twenty babies and they every one died except this one. She lived because of that verse from the New Testament which she has worn tied to this string all her life." "But you want the Word in her heart and not tied to a string and hung on her body", I said.

Yes, Christ must reign in the hearts and lives of these villagers before they can be brought into better conditions. Of those more than 300 evangelistic centers sponsored by the Synod of the Nile, the majority are in rural villages. Christ is preached. The entrance of His Word giveth light. He comes to those village homes. But we long to be able to multiply these 300 by 10 and make the number 3000 Egyptian villages bringing to them our Lord Jesus Christ to be their Savior. This is our task, yea, our privilege.

Christ Enters the Home in Ethiopia

By Mrs. F. L. Russell

THE BUSY MOTHER

DO you think you are busy in your home, you mother and homekeeper? You, with all your help by modern conveniences, ready-made clothing, ready prepared foods and up-to-date kitchens, think now, while you read this article, just think what it would mean to you every day in the year to have to carry your own water from a distant spring, gather all your own fuel from the more distant forest, to grind all your own flour by rubbing it between two stones, after first carefully cleaning it by hand to be sure that the poisonous tares have been removed, then to bake the bread over an open fire on the floor of the house, to roast and grind your own coffee—all this besides helping your husband in the fields at planting and harvest time, to say nothing of caring for the babies, milking, going to market many miles away and numerous other tasks that fall to the daily lot of a woman (except the few of official class) anywhere in Ethiopia. Do you think Christ is needed for such a one?

THE INSECURITY OF THE HOME

From the security and love of your Christian home, can you realize what it would mean each time your husband leaves, to never be sure he would return? How would it seem, as you care for your beloved little ones, to live in daily dread, lest he return and order you out of the house, keeping for himself any sons of yours or all the children if he so wishes? When that day comes and the new wife is desired, no court is ready to take up the matter and adjust alimony for the banished wife. No indeed! there is nothing for her to do but go her way, that so many of her sisters have already gone. If she is fortunate she will find a place to live as some man's housekeeper—a sort of companionate marriage on a year's contract. There is never a wedding, save when a young girl becomes a bride for the first time. Do you think Christ is needed in such a home?

THE PERIL OF BABYHOOD

Think for yourself of the time when the first baby was expected in your home. Remember the loving preparation in your home, how every possible care and consideration was given the expectant mother and a good doctor's skill ready to aid if need be. Now picture in your mind —but you simply can't do it even by the greatest stretch of your imagination—what childbirth means to the Ethiopian mother, nor can I begin to tell you here. Old women, midwives, always care for the mother and babe and not the first principles of sanitation are either known or practiced. The tiny babe is loaded with heavy charms to ward off that unknown and greatly feared "evil eye", bringer of all sickness and disaster. In a few days, if all is normal, the mother is back at her daily tasks only now on her long walks to the neighboring market to buy her spices and sell the extra thread she has spun, she carries the little one on her back. He is secure-

ly bound in place by a soft skin of sheep or goat hide and there he rides and cries and sleeps in the hot tropical sun, with no protection for his tiny head. Such exposure for generations seems to have hardened their skulls—at any rate the babies seem to suffer no harm, while our protected white children would perish from sunstroke in a few hours of such exposure. Do you think Christ is needed there?

THE NEGLECT OF THE SICK

When sickness comes to your home —Ah the difference then from an Ethiopian household! When one of our loved ones is ailing be it ever so slightly—how the family routine is upset! How everything is arranged, even at great effort and pains, for the comfort and healing of the sick one. Now the contrast—Because of the spread of epidemics the superstition has grown up in Ethiopia that the evil spirit, which causes sickness, if cheated out of a dwelling place by the death of the sick one, goes into the one caring for him or near him when he dies. You can well realize how this dread affects the care of those who are ill. Many times they are left alone to die when simple care might save them. This seems cruel neglect and so it is but brought about, not by lack of love but by that cruel fear of sickness unknown and dreadful in its fatal results. When a loved one is taken away by death they can never see or hear him again—he is gone forever. Is Christ needed in that home?

Is Christ needed in the home in Ethiopia? How else can woman receive the honor and care due her as mother of any nation or tribe of people? How else can she be lifted from being regarded as "goods and chattels", to a thinking intelligent leader of her children?

HOW CHRIST MAY ENTER

To this end our girls boarding schools work and strive but our work in Ethiopia is new, not even the length of one generation and old wives tales are many, and public opinion strong amongst the illiterate people that women need no education. Even now many of our evangelical Christian young men are unmarried long past the time when they usually would marry because of the fact that they realize all too well the pitfalls of being "unequally yoked together with unbelievers". "If", they say, "we are kind to our wives and do not beat them, they will become lazy and worthless, unless they too believe in and know the teachings of Jesus". This is, in fact, all too true, as we have seen demonstrated in marriages where the woman's family has driven her to take every possible advantage of a Christian husband's leniency until in desperation he has been forced to deal with her in the approved Ethiopian method of sparing not the rod, or else just leave her. If you think from this distance that there is a problem easy of solution just you go out and help the overtaxed, worried missionaries to solve it.

Is Christ needed in the Ethiopian home? Yea, verily and only by these means can women reach the abundant life which He came to this earth to bring to all. By your prayers and by your means help bring Him to Ethiopia!

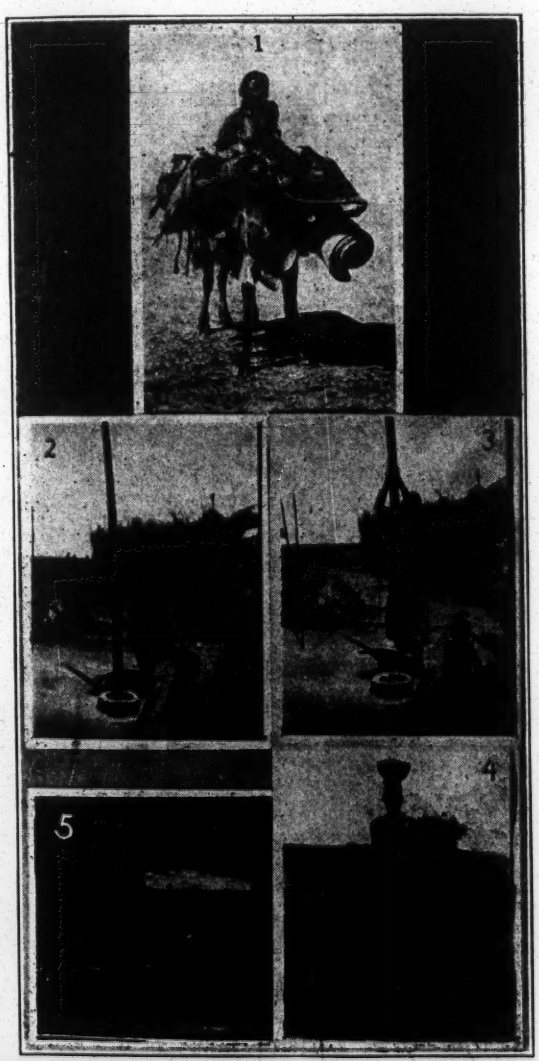
Christ Enters the Home in The Sudan

By Miss Aulora McIntyre, On Furlough, Lenox, Iowa.

TO us who have known only Christianity and all that goes with it it is difficult to conceive the depth of the degradation of a black Moslem woman.

PHYSICAL POVERTY

All the physical conditions under which she lives intensifies the darkness of her inner life. Observe her in her home. Her Moslem religion consigns her to a life of seclusion more or less confined within the four mud walls of the enclosure about her gloomy mud house. In these narrow confines she lives with the chickens, goats, pigeons, sheep or donkeys—whatever livestock make up the family possessions. Visualize if you can, yourself spending 24 hours a day in your chicken yard—chickens nesting under your bed, in the corners of the room, pigeons in earthen jars suspended from the ceiling, swooping down with noisy wings, stirring up the unhealthy dust of the earth floor, the goat nosing about to find what it may chew, maybe a lamb or a kid tied to the leg of the bed, making the air resonant with its cries, vile smells from many sources, and over it all lots of flies. These are not brushed off the baby's dirty little face though his eyes may be sore already. This is a touch of the physical filth which makes up the environment of these women. But perhaps after all physical filth is of little moment compared to mental.



A NUER MOTHER'S DAILY DUTIES SOUTHERN SUDAN

1. Native traveling in Kordofan.
2. and 3. Pounding durra, Nasser.
4. Anuak woman. Nasser. She has a large gourd full of durra taking it to sell to the Arab merchants.
5. Getting the noonday meal, Nasser.

MENTAL POVERTY

What do you suppose fills the minds of these women? They cannot read, they have none of the modern means of information, their house work consists mainly in preparation of the food. They have no wholesome school life to recall, no spiritual life. What do you suppose fills their thoughts? Well in the first place they have a field of conversation which among Christian women would be taboo. There is no subject so personal or intimate, no language so im-

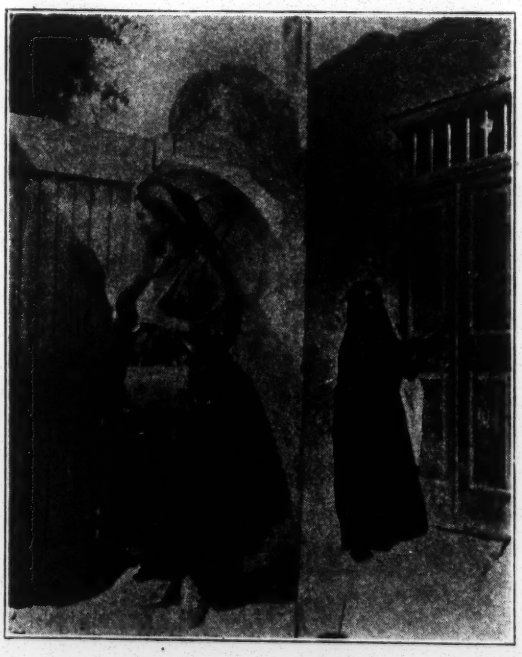
pure or unholy as to be outside the pale of their conversation. But perhaps the subject that finds first place in their thoughts is the marrying of their daughters. Though the mother is not consulted any more than the daughter, yet it affords just as much opportunity for discussion. Then talking about the neighbors is a favorite theme. Perhaps you wonder how a woman finds out about them. Well there is always the local tale-carrier "the busy body in other men's matters", whom Paul describes. Perhaps she slips out without her husband's knowledge for their system of seclusion fosters every form of deceit, perhaps her husband is in some distant post where he cannot keep tab on her, or she can always call on her powers of invention. Occasionally there is a wedding, a funeral, or a mourning, which occasion constitutes for some of these women an opportunity to escape their hated imprisonment.

THE LOVE OF MONEY

Another common subject among both men and women is money. Everywhere one hears snatches of conversation about it, "so many piasters", "so many guineas", etc. You might wonder why money should be so interesting to these secluded women. But they find need for it to satisfy the same cravings that women have the world over, new clothes, new ornaments, social requirements. When they go to a mourning they must contribute coffee or money to meet the expenses, likewise a wedding or engagement. They take this very seriously and such obligations are more binding than debts. The hair-dresser spends a day or more on daughter's hair and demands a fee. The barber who does the horrible operations of shiiukh (slashing the cheeks of the little girls), must be paid. Then there is a growing demand on the part of the new generation for western dress all of which has to be hired as they do not know how to sew; the preparation of the bride for engagement and wedding, feasts at funerals, mournings, christenings, weddings—even a feast when the unruly member of the family returns from prison.

HOW CHRIST ENRICHES

But the picture has its hopeful side as we follow Um-Sadeega the Bible woman in the progress of her work. The time has passed when they coldly ask "What do you want?" Long ago they have found what she wanted —yes—even to the fact that she wants to make Christians of them. But now the question is a different one—"When are you coming to our



Two messengers who are working to win the mothers of The North Sudan for Christ.

house?" "Why don't you come to Wad Nabowi and teach our daughters?" says one from a distant section where work has not yet been opened. "I want to read like Zeinab" says another. "Next week" you say "if there is time." "But you said that before and you didn't come. Please come today."

Perhaps you are asking, "What has wrought the change?" What has taken away the suspicion? What has made them believe that there are possibilities for a black woman? To us whose privilege it has been to have a part in this work the change seems tremendous. It is not to be accounted for by anything that we have done. It is a work of grace—an answer to prayer. Here is where you have had your part with us. You have met from month to month to study and pray. You have remembered the missionaries and native workers in India, Egypt, the Sudan and Ethiopia. Perhaps at times you were discouraged, didn't feel you had accomplished much. But when you prayed God worked—and in just such unseen ways as I have described. Doors once tightly closed have opened. Hearts once filled with opposition, fanaticism, even hatred have been changed. Suspicion and fear have been replaced by confidence and love. With these foundations deeply laid the Spirit is at work using the seed sown and only He can give the increase.

A Loving Farewell

By Mrs. C. C. Adams, Cairo, Egypt

THE departure of Miss Margaret Smith for America in April was accompanied by many tears and heart-aches. Those who build up work always find it hard to leave the scenes of all their love and effort. Miss Smith's fifty-nine years of service bound her to Egypt with ties whose severing brought pain to scores of people here and we know to Miss Smith herself. It was with her customary courage to go ahead with hard things that she decided in the early spring to respond to the desire of friends in America and relinquish her work permanently. This was a signal for one and all to do some last kindness for their friend or say a word of acknowledgment of what she has meant to them. One of the leaders in these expressions of respect was the Rev. Saleh Hanullah who has been for long years Miss Smith's friend, helper and brother. At a farewell reception in the Fowler Orphanage, in which institution Miss Smith spent years of her life, he read a very interesting review of her life and work. With warmth and sincerity he recalled the early years of her service for poor, neglected, orphan girls. The story of how he visited the newly established orphanage in Fum el Khalig and went away saying, "This is no daughter of Eve but an angel of mercy from Heaven", called forth many a smile. He reminded those present of Miss Smith's skill in dealing with girls, not by harsh words and a rod, but by kindness, tears and prayers. He dwelt lovingly on the well-known fact of

her faith and gave one brief story as typical of her whole life. He went one day to the orphanage and upon asking for Miss Smith was told she was in her room. The helper said also that they had finished all their food, had nothing for their noon meal, and not one piaster to buy more. Just then Dr. Henry came to the door bringing his tiny granddaughter for a call at the orphanage. When he left he put ten pounds into Miss Smith's hand as a gift from the child. As Dr. Henry left the orphanage he met an Egyptian friend and asked him if he knew of this home and its work for orphan girls. The friend was so much interested that he too called and left a gift of ten pounds. So that at the hour for the noon meal there was an abundance of food and the girls did not even know there had been need. Miss Smith knocked at no door but the door of heaven to ask for help.

Little girls now in the orphanage sang a number of songs in Miss Smith's honor, Mr. Acheson presented a number of gifts from missionaries of all the stations, and then Miss Smith was asked to say a farewell word. In her modest, humorous way she addressed Rev. Saleh and disclaimed any memory of all the kind things he had said of her.

A second reception was held a few days later in the Haret es Sakkain church where Miss Smith began work for women and girls in 1873. During all her life in Egypt a close connection was kept up with these people and they filled the church at this final meeting. There were women and men, girls and teachers, tea, speeches, songs and gifts. One gift which will be a joy to Miss Smith always was a beautiful rug presented by the Egyptian pastors of Cairo. A young man, now in government service who had once been a pupil of Miss Smith, paid a fine tribute to her and gave thanks for what she had done for his life. Everybody seemed anxious to say a word of love and appreciation.

One of the most touching scenes was that at the railway station as Miss Smith was leaving for Alexandria, on her way to the steamer. A crowd had assembled to say goodbye. In the midst, a little group of school girls in white, each carrying a bunch of flowers, attempted to sing a song of farewell. They sang a few words, then one and another stopped to wipe

GIRLS IN FOWLER ORPHANAGE

"We will be teachers and Bible Women some day, thanks to Miss Smith."

Cut Furnished from Mrs. George Moore Memorial Fund.

away the tears until at last the whole song was just a sob. Near them a railway workman brushed a tear from his face as he stepped to the car window to shake the hand that had often helped him. Then the train pulled out and all watched silently as, with flowers in her arms and a smile on her face, Miss Smith left the city of her labors where she had worked for sixty years lacking one.

"For me to live is Christ"--The Life of Faith

QUIET HOUR MEDITATION AT THE W. G. M. S. CONVENTION

By Miss Carol McMillan, On Furlough, Aledo, Illinois.

OUR series of studies have for their background Paul's message to the Philippian Christians. Phil. 1:12-22.

The great concern of Paul was that Christ should be proclaimed to men—in any way whatsoever—and that Christ should be magnified through him. This supreme desire of Paul's will be the heart of our meditations.

In verse 21, Paul says: "For me to live is Christ." So wholly was he united to Christ, so truly did he abide in Him, that Paul's life became the expression of Christ's own life lived out through him. He says the same thing in Galatians 2:20: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." It is this life of faith as the expression of the life of Christ, which we wish to consider this morning.

We as followers of Jesus Christ are gathered here for the purpose of considering the affairs of His Kingdom as we are related to them and as we bear responsibility for them before Him. We rejoice in the growth of the work carried on by the women of our church. From small beginnings, it has become a great work involving a large number of workers whose constant effort is toward the accomplishment of the God-given task of bringing the world back to Christ. We are glad to have a part in as many fields of evangelistic service at home and abroad as we have, and as we shall hear the reports from these various fields during the days of this convention, we will thank God again for His goodness in making us bearers of the Light of the world.

Friends, do we think often enough what it would mean to us if we were the ones to whom the message of life was being sent instead of being those to whom God has intrusted it? What a responsibility is ours! And as we find new courage in the recounting of God's gracious blessing upon His work in which He has made us His co-workers, we as children who would follow Him faithfully must needs face our task anew in order that we may learn what is yet before us before His Kingdom will come and His will be done on earth as it is in Heaven.

What is the situation which con-

fronts us? Here at home outside of the church, we find the forces of evil better organized and more aggressive than ever before. Now, evil does not skulk and hide, but comes out openly and boldly in making its attack upon the Kingdom of God. Our Sabbath is in danger. The home is being undermined. The standards of life set by Christ are hooted at. Disobedience to law is approved by some in high places. The eighteenth amendment to our constitution is in danger of being repealed. The conditions of vice and crime in our larger cities are such as to cause the gravest concern to all true citizens. Indeed, there never was a time when the need for Christ's followers to gird themselves anew for the conflict with evil, was more urgent than it is today.

And what condition do we find in the church? There seems to be a tendency to lower the standards of Christian life and conduct. The things of God have a lesser grip and make a lesser appeal. Worldly tendencies are creeping in. We all know the struggle there is in these days to get funds to meagerly support existing work while the need for spiritual ministry to other souls by the extension and enlargement of the work, waits a larger support from God's people.

And what is the situation in our foreign fields? In Egypt and India where mission work has been carried on longest, perhaps one-fifth of the people have had some contact with the Gospel message and while in many cases the contact has been very slight, yet we will suppose they have had an opportunity to hear the message of salvation. But the other four-fifths are still waiting for the messenger of Light. In the Sudan and Ethiopia, only a beginning has been made in the effort to obey Christ's command to give them the Gospel. So while we rejoice at what has been done in these fields by the blessing of God in bringing the message of His love to the people, we realize that our task of evangelizing them—preaching the gospel to every creature—is scarcely more than well begun. And yet the destiny of souls does not wait for the convenience of men. Day by day they pass into eternity without the light which has been committed to you and to me.

As we consider these needs at home and abroad, it is manifest that human efforts and efficiency can never supply them. But there is a way by which this appalling need can be met, and that is through lives of faith such as Paul lived, which make possible the exercise of God's almighty power.

In that great chapter in Hebrews which might well be called "The Hall of Faith" as well as the "Hall of Fame", we find in the 6th verse, this declaration: "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is and that he is a rewarder of them that seek after him." And after a recital of the acts of different heroes of faith, we have this striking summary: "And what shall I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who *through faith* subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped

the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." These who accomplished such notable deeds were persons just like you and me. The situation which we face today is not more difficult than those which they faced. Indeed, I would say that it is less difficult. Their sufficiency was in God and through their faith, God worked and accomplished the impossible.

As one studies the earthly life of our Savior, he finds that the one thing He sought from men was faith in Him. Recall with me some of the instances. Take the four friends who brought the sick man to Jesus. The account says, "And Jesus seeing *their faith* said unto the sick of the palsy, 'Son be of good cheer; thy sins are forgiven'." And the result of their faith was that the man was healed in soul and body. The Syro-phoenician woman—a stranger to the people of God— would not be put off until she had received her request and we read that Christ at His joy over such an evidence of faith, said, "O woman, great is thy faith: be it done unto thee even as thou wilt." And her daughter was healed from that hour. Jairus came with the petition: "My daughter is even now dead: but come and lay thine hand upon her and she shall live." And in the face of the scorn and unbelief of the crowd, Jesus entered in and took her by the hand; and the damsel arose—the reward and the result of the father's faith. Jesus' heart was greatly warmed by the faith of the centurion who besought Him for his servant lying at home grievously tormented. So confident was he in Jesus' ability to grant his request, that he said to Him, "Only speak the word and my servant shall be healed." Jesus marvelled and said, "I have not found so great faith, no, not in Israel", and turning to the centurion, He said, "Go thy way; as thou hast believed, so be it done unto thee", and the servant was healed in that hour. The faith of these was exercised on behalf of others and is the greatest encouragement to God's people in seeking blessing for others.

Now let us note the cases of some who received personal blessing through faith. When the blind men came to Jesus asking for His mercy, He asked them, "Believe ye that I am able to do this?" They say unto Him, "Yea, Lord." Then He touched their eyes, saying, "According to your faith, be it done unto you." And their eyes were opened. Blind Bartimaeus, too, had his faith rewarded by receiving his sight as Jesus said to him, "Go thy way. Thy faith hath made thee whole."

Christ expected faith especially on the part of His followers who had enjoyed such convincing proof of His right to receive it, and when He found it lacking, He rebuked them for their unbelief. To the disciples when the sea became boisterous and they feared lest they should be drowned, He said, "Why are ye fearful, O ye of little faith?" Then He arose and rebuked the winds and the sea and there was a great calm. Peter, attempting to go to Jesus upon the waters and made fearful by the wind, was saved as Jesus stretched forth His hand and took hold of him and said, "O thou of little faith, wherefore didst thou doubt?"

Faith makes possible the exercise of Christ's power; unbelief prevents it. We read that when Jesus went to His own country and taught in their synagogue insomuch that they were astonished with His wisdom and His mighty works, instead of such evidence of His divine power creating in their hearts a faith in Him, we read that they were offended in him and that he did not many mighty works there because of their unbelief.

His disciples might possess and exercise steadfast, unwavering faith, Christ gave them unlimited encouragements in the declarations which He made to them. On one occasion, He said, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven." At another time when the disciples were impressed by the sight of a fig tree withered away because Christ had cursed it for lack of fruitfulness, he answered and said unto them, "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And *all things* whatsoever ye shall ask in prayer, believing. ye shall receive." It seems one day that the disciples realized something of their lack of faith and they came to Christ with the request, "Increase our faith." And the Lord said, "If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up and be thou planted in the sea and it would obey you." On the occasion when the rich young ruler came to Christ to ask what good thing he might do to inherit eternal life, Christ made it clear to him that the price of eternal life was a supreme love for him that would make the person willing to forsake all else. Upon witnessing the young man's sorrowful departure because of his unwillingness to pay the price, Jesus said to His disciples: "It is hard for a rich man to enter the kingdom of heaven." When they expressed their astonishment at such a declaration of difficulty, Jesus said, "With men this is impossible, but *with God all things are possible.*"

Why do we have the recital of the accomplishments of the heroes of faith? Was it to set deeds before God's people who followed them that were unattainable by them before? I am sure it was not, but rather they were recorded that they might serve to stir the hearts of His people all down through the ages to a like faith and a like experience of accomplishing that which is possible only to God.

Christ in His dealings with His followers, during His earthly life, did all that God could do—I say it reverently—to encourage them to lives of faith. By rewarding the faith which sought personal blessing; by honoring the prayer of faith on behalf of others; by giving to His followers indisputable evidence of His power to fulfill any promise which He made to them, and then in making promises which only God could make, to encourage them to a life of triumphant faith in Him, He sought to give them the one way by which His work of reconciling the world unto Himself could be accomplished.

Would you? Would I want greater promises than Christ has given us?

Listen again: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it *shall* remove; and *NOTHING* shall be impossible unto you." "*ALL THINGS* are possible to him that believeth." "Verily I say unto you, if ye have faith and doubt not, ye shall not only do what is done to the fig tree, but if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And *ALL THINGS* whatsoever ye shall ask in prayer, *BELIEVING*, ye shall receive." God could not have given us greater promises than these. In the face of these marvellous challenges to pray—these infinite encouragements to faith—to divine accomplishments, I ask myself, What degree of faith have you? and I bow my head in shame and sorrow that all of these years I have ignored the power which God provided and purposed that I should have and exercise that He might make great advances in the work of His Kingdom. Why have I been half-hearted in making request for the spiritual welfare of those about me? Why have I expected so little from the half-hearted prayers that I have offered? I realize that I have lived a life of unbelief, dishonoring to the infinite and gracious provision of God, and have hindered the work of His Kingdom to that degree. May He forgive me for my unbelief; and as I grasp something of the wondrous possibilities of believing prayer, may Christ increase my faith day by day and enable me to help Him in His World-Kingdom task, through trusting faith.

Oh, friends, Christ calls us each one to this life of faith. He calls us with all of the power of His compelling love. He has deliberately placed His omnipotent power at our disposal. He longs to give us the joy of victory—victory over His arch enemy and ours—victory in a mighty advance in His Kingdom work for which we are responsible. Is there a lack of funds? The earth is His and the fullness thereof. Is there a scarcity of workers? Pray ye the Lord of the harvest that He would send forth laborers into His harvest. Is there a lack of interest or a coldness in the hearts of His people? Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me, I have given unto them; that they may be one, even as we are one; I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them even as thou lovedst me."

Paul said: "For me to live is Christ." "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me."

Friends, what will your answer, what will my answer, be to Christ as He invites us to this life of living faith?

Foreign Correspondence

SUDAN

Mrs. R. F. Shields, Editor

A NUER WEDDING

By Mrs. Paul J. Smith, Nasser, The Sudan

A few months ago Paul and I attended a Nuer wedding in the capacity of father and mother of the bridegroom. As the home of the bride is ten or fifteen miles away from the Mission, we borrowed donkeys and started off early in the morning. Four men went with us to carry our things, guide us and help us across a stream. The rest of the young men came on later with the bridegroom. I enjoyed the first part of the ride very much for I almost never get out like that. But the two men who really knew the way fell behind, and the others got onto the wrong path. Instead of going through a hundred or so yards of water, we had to go through what seemed miles of it. Paul's donkey, moreover, got tired and lay down. Of course Paul got pretty wet, but then things soon dry in this country.

The sun was high and hot when we reached Dhalap. the bride's village. Some Nuer villages are built compactly, but many are like Khalap. scattered. each house having a small durra field around it. There the men met some girls, friends of the bride, and turned us and our bundles over to them. They went back to join the other young men and we went on with the girls. We found the bride's father living away on the other side of the village, out in a clearing in the woods. It seemed to us such a nice place to live.

As we neared the house the bride's father came out to meet us and asked us to dismount. He then presented each with a five piastre piece (about twenty-five cents). These he gave to us because we were as the bridegroom's parents. Had it been his Nuer parents, they would have been given fishing spears. The parents of the groom would not partake of food at the home of the bride until such a gift had been given. Then he led us to a shade that had been made for us. The back was a corn-stalk fence, one side was the side of a little hut, and the other two sides had been left open that we might see all the ceremonies. The roof was made of corn-stalks laid over small limbs of trees. The ground had been plastered smooth with mud. After we had been seated awhile two sheep were presented to us.

We found the bride's relatives already present, and after awhile the bridegroom's older relatives. men and women, arrived. We visited for some time with various ones, and finally the bride herself came to speak to us. She had been off getting water when we arrived. It seemed that all the water had to be carried from that stream that we had crossed. The women carry water in jars on their heads—each jar holds five gallons or more—and this stream was at least two miles away.

About two o'clock the bridegroom and his company of sixty or seventy young men arrived. They came running and shouting and dancing in front of the barn and houses. We were very proud of our son. He is big and tall, and looked so nice with his two big ivory armlets. his many brass bracelets, and his wild-cat skin and beads and other ornaments. This part of the wedding is very strictly the bridegroom's day. The bride's day, when she is the center of interest, comes later.

After the guests had been served with native beer, the elders, men, not women, of the contracting parties assembled for the final talk concerning the cattle. They seated themselves in two rows, facing each other, relatives of the bride on one side, those of the

groom on the other. At an informal conference some days before, the cattle payment had been agreed upon as fifteen cows (some of these being calves in reality). So the afternoon's talk would supposedly be only an official confirming of the previous arrangement. The bride's people had however decided that they wanted two more cows. The bridegroom was not agreed to pay them, as, anyway, he didn't have them. The talk was long and stubborn. At last, as the sun was getting low the young men became restless and asked for the drum. So the conference was postponed and the marriage dance begun.

The bride and her friends, before they entered into the big dance, came up where Paul and I were sitting. They kneeled in front of us and sang a long chanting sort of song, composed by the girls, eulogizing us, the groom and our village, taking brass bracelets off their arms and putting them on ours as they sang and fanning us with goose wings. I, in turn, gave them a present of some tiny mirrors.

This same group of girls and young women then entered the dance. The bridegroom and two of his attendants, joined this group. The girls sang to these men, much as they had sung to us, part of the time standing or kneeling, part of the time dancing as they sang. Then of a sudden these three men would kneel down in front of the girls and fire off a gun.

I am very much afraid of these guns when Nuers are firing them, so after they had shot it off a half dozen times, I went to the "best man" and said, "Give me that gun. You've shot it off enough." He handed it over with surprising alacrity. I really hadn't expected to get it. Later I found that they had shot off all their shells, and were glad to get rid of the burden of carrying the gun. I came for it at a most opportune time.

Later in the evening native beer was again served. The groom was called aside to see the amount of it and then he determined what share should go to the young men, what to the women, and what to the older men. All were guests of the bride, but it was the bridegroom's duty to see that his friends were served. He had possibly eighty of his relatives and friends there, maybe even a hundred. Several gourds of milk were given to him also for his friends. One of these he brought to us.

On towards midnight it was decided to again assemble the elders and talk some more about those two extra cattle. This time Paul and I were asked to attend. It was finally agreed that one more cow would be given at some future time.

All night long the bride was cooking food for the guests and getting more beer ready for them. She certainly showed the bridegroom and his friends her ability to work. Rather early in the morning a steer was killed and this meat given to the groom. He divided it up among his guests. Some of it they took home, some they took out into the woods and roasted. We had one of our sheep killed at this time and I asked the bride to come and boil it for me saying that I wanted to sample her cooking and also wanted to visit with her. This we cooked a little way off from the homestead out under the trees. Later on the bridegroom managed to surreptitiously eat some of this. He would be most disgraced were he seen eating or drinking with the bride or any of her family.

I had been instructed by the bridegroom and his best man to say to the bride's father that we wished the ceremony of bringing the bride to her husband's home to take place after six days. I asked it of the father early that morning in conversation. Later, while the meat was cooking, Paul and I were asked to meet in the barn with the groom and the elders of both parties to discuss this request. The bride's father agreed to what we asked. But her maternal uncle took

this occasion to very heatedly dispute the number of the wedding cattle that had been alloted to him. With this we had nothing to do. That was strictly their own family affair. But he became very angry and it looked for awhile that the wedding would be dissolved in a bitter quarrel. But eventually peace was restored and we were promised that the bride would be given to us the next week.

It was noon now, and most of the wedding party had long since gone. Hot as it was we had to start home anyway. The bride and her friends accompanied us for two miles, carrying our things. She then went back to her father's home happy as a bride should be. The bridegroom, those of his friends who had waited for him, and ourselves came on our way, all of us very much satisfied with this new wife.

As for myself, I felt that it had been one of the most interesting experiences I had ever had in Nuerland.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

THE LAST DAY OF SCHOOL

By Mrs. D. C. Henry, Sayo, Ethiopia.

The last day of school is a time of mingled feelings and excitement, in any land. Some children look gladly into the three months ahead and wish that these three months might stretch into years of pleasure. Some look wistfully at the schoolroom and the teacher and realize that their best times of the year are finished. Teachers also have varied feelings. And it is just so in this land of few schools, Ethiopia.

The last month of school is after the end of the rainy season, but not yet into the dry hot days. The days are much like the October days in the northern states but a little warmer. We never have to worry about rain spoiling the day or the crowd, for it does not rain at that time of the year.

In the various classes in the school building one hears the finishing of the year's work as well as the drilling for the school program. The program each year has been a little better and better, and the one planned for this year was the best yet, if the children could carry it out. Each tries to do his best as the family and the friends are invited to attend, as well as the local town and country officials.

PREPARING THE FEAST

And so it goes, everyone busy about something. The school kitchen looks like a bargain day itself, with women grinding peas, preparing the spices, boiling the butter and preparing the yeast for the big vat of teff dough. The peas have to be parched, then ground in a corn grinder, then the skin blown away and another finer grinding on the stone. The spices must be shelled or crushed and made into flour on the stones. The butter must be cleared, as it often is not very clean when bought in the native market. And the yeast soured just so, or it will not make good bread.

On the first of these "Last Days" the bake women were asked to come early. Imagine the astonishment of the missionary and his wife, when at 4 a.m. the smoke came drifting into their bedroom, accompanied by the sound of many voices. The women had come early, too early for the comfort of the sleepers. This year the time was specified as 6 a.m. and the missionaries had a bit more sleep. The day is one of hard work and pleasure, yet at sunrise is plenty of time to begin the day.

By an hour later the house had been turned over to the native women workers. In one porch on a soft

brick floor, which the small fires could not damage, the bake women had their fourteen small fires. Their earthenware vessels were propped up by three stones and the bread was baked as a hugh pancake, very thin and very light. Three women were cutting the onions and garlic that were needed and four others were watching the fires under the four tubs (real wash tubs) of thick pea soup. One woman was in charge of the spices and butter for she knew more about it than did most of the others.

THE PROGRAM

At the school house all was in readiness for the morning program.

The local officials had been invited and had been told to come at eight o'clock, so that they might really arrive at ten. To our astonishment they arrived at a few minutes before eight and so the head interpreter and teacher kept them entertained by showing them the school and the books. When the bell rang for school, the room was fairly well filled. Each child was given a part, even though it might be with others in the same class. There were recitations and readings by the English classes, Bible verses and references by the Bible classes, readings and translations by the Galla and Amhara classes, arithmetic races and so on, showing the work of each pupil. All went well.

SITTING DOWN IN COMPANIES

Meanwhile a small room at the side of the school room was being filled with the necessary things for the dinner. Thankful we are that there need to be no great number of dishes for the common peoples. For the officials there must be a few more but not such a quantity as at a church dinner at home. The bake women had finished the breads by ten o'clock, eight hundred and twenty-five of them. The four tubs of thick soup, called "watee", were all spiced and buttered by eleven and the extra foods for the officials were ready at noon. With the foreman of workmen in charge of getting various foods and articles to the side room, everything worked as planned. And then the school boys, the house boys, the hospital servants and all worked with a will to get the people into place and to serve them the food which had been prepared. Slowly the officials were seated at tables in a large classroom; their wives and other women from good families in another. Lesser officials in another and the teachers and priests from the neighboring churches in another. Yes, these priests acted as though they were glad to come and they have lost all fear that we will serve them any food other than they can eat with free conscience.

Then the large auditorium was filled with the common people, like the workmen and the householders on our hill. And the older boys had been divided into groups to see that they all had the foods that they wished. There were two kinds only; two tubs were filled with a food having no meat or meat product in it, the others were filled with pea soup containing meat and butter. We do not believe in the fasts of Ethiopia ourselves but we will not hurt their consciences by deceiving them as to what they are eating, or offering them something which they think they cannot eat. So those who were fasting ate as they wished and all the others ate the meat and butter. And to us, it seems a great thing that *they believe our words* about the food for they are very loathe to believe other foreigners.

We had planned on a bread for each person, that being the number they count upon in their own homes, but these people are like us, they are apt to eat more when away from home. Why? Who knows? I do not. And when all were filled, five hundred and fifty of them, there were but a few of the eight hundred breads left. And the four tubs were empty,

but how happy the people seemed to be!

CONTESTS

Then came the games. Races of all kinds came first, culminating in the sack and three legged races, which were so laughable. Then broad and high jumping. And the boys did very well for untrained boys. The javelin throw is a beautiful thing, as the quivering lance or javelin hurls through the air. The officials and the men missionaries were the judges for all these things. And then came the shooting match in which the missionaries held more than their own in the trials. One old judge shot and shot and wondered where his shots were placed and the kind watchers hardly had the heart to tell him that he never even hit the board.

"GOODBYE"

The children began then to say their goodbyes to the teachers, as they were to leave with their friends and parents. Some were glad and some were sad, for their homes are beyond belief unlovable. A few had no place to go, and these were taken care of by the school for the work that they might do during the vacation months. And so the "Last Day" was over again and as we walked home from the school house, it seemed good to us that the year had come and gone. Mistakes there had been; disappointments, grievous ones which only the love of The Father could heal; misunderstandings and unbelief and yet, here were boys who knew something of the love of Christ and the God of Heaven; girls who had started on the Life Everlasting; and friends who were not afraid of our word and would eat with us. Is it not all worth while? We believe it is and pray that God will bless it, your work and ours in this land of Ethiopia.

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

CHARMS AND SUPERSTITIONS IN AN INDIAN VILLAGE

As seen by an Indian Woman

By Jasmine Lal Chand.

Translated from Panjabi by Marjorie Ward Alter.

Sialkot Presbyterial was favored by an interesting lecture by Mrs. Benjamine of Pasrur District and a former teacher in Pasrur Boarding School upon the subject of Charms and Superstitions. Her research and diligence were rewarded by the rapt attention of the village women to whom these charms and superstitions are a constant temptation. The missionaries were reminded of some of our American vagaries such as Friday the thirteenth and others all too common in a Christian land.

CHARMS FOR WIVES

The most common superstitions cling around birth and death. Before confinement the expectant mother places an earthen jar filled with wheat at the head of her bed. This is to be given the "dai" or mid-wife to insure an easy delivery. After confinement a padlock is tied to the side of the bed and a sickle at the head of the bed to ward off the evil spirits.

If a boy is born following three girls, a woman runs quickly to the roof and makes a hole in it and then the new-born boy is passed through the hole. The woman on the roof screams loudly, "A thief has come to our house". In this way the parents of the baby are safe from harm. Then a branch of milkweed is brought and placed on the roof and some mustard seeds are scattered near to ward off the Evil Eye. Fire is never given out from that house or the newborn son will never cease crying.

If a mother dies within the first ten days after confinement iron anklets are put on her ankles and ground peppers in her eyes. This is done so the deceased will not return to bother the rest of the family. Then mustard seeds are scattered on the way to the graveyard to make sure the dead woman does not return.

CHARMS FOR HUSBANDS

When the husband of the dead woman marries again the new wife wears a charm around her neck called the "Sankan Mohra". This charm is made of any metal cut into a round brooch upon which is engraved the figure of a woman. This charm is worn to keep the dead wife from coming back and tormenting the new wife.

When a husband goes out for a journey, the wife runs after him with a full jar of water, so that he will not come back empty handed. While the husband is away on his journey the wife will not sweep her house or wash her hair in case some evil may fall on her husband.

CHARMS FOR BABIES

If a woman's children all die and another baby is born, and that baby is a boy, then the mother puts iron anklets on her little son's feet and has his ears and nose pierced. In this way she hopes to deceive the gods so they will think the baby is a girl and spare him. Iron is supposed to be the strongest metal to be used in warding off evil spirits or bad luck.

Quite another type of charms is used to ward off the many diseases which are common to babyhood. In lands where the rate of infant mortality is high we find mother hearts more open to superstition. One sees many charms on baby necks and their meaning is interesting and pathetic. For instance a child is ill, the mother carries the sick child to a "maulvi" who gives her a charm to ward off the disease. This charm may be a silver box, square and small, containing a piece of paper covered with Arabic, or a seven colored thread knotted to be worn on the child. Any child who loses weight or fades away has been touched by someone's evil shadow so there is a general charm to ward off all diseases, evil spirits and evil shadows. This charm is made of any metal; copper, silver or gold cut in a semi-round shape and engraved with numbers up to twelve.

Another cheaper and equally effective charm is a string of black beads, an almond, a coin and a date seed worn around the neck. These articles are thrown over the bier of an old man, gathered up and strung into the necklace to give the child the long life of the old man.

There are many village babies thin and undernourished and the mothers know nothing of diet schedules but they have been reared in folklore. So the underweight child is not fed more but his mother plants barley in an earthen jar and waters it every Sabbath and as the barley grows green so she hopes her sick child will grow fat. If a baby cries continually and does not stop crying the mother takes a red pepper and waves it over the little one's head, and then throws the pepper into the fire. In this way she believes the evil spirit within the child is burned.

There are beautiful Indian babies, but ignorant mothers with fear in their hearts, take care that after each bath the baby has black stuff rubbed on its forehead so that no disease or evil spirit may come near to harm. The same mother would be bound about with superstition. Women only wash their hair on Wednesday and Friday. It is also very unlucky to begin work or start on a journey on unlucky days. Women who have only one brother are particularly careful about the days. Marriages are on lucky days and no wife ever visits her mother-in-law on Tuesday or Sabbath.

As to the common children's diseases which occur the world over, ignorant Indian mothers are bound

fast to superstitious fear. Whooping cough is the black cough and the only cure is medicine prepared by a man owning a black horse. Measles, chicken pox and small pox are treated by the mother going out of the city to a "Mata Rain" shrine. Here she burns oil in an earthen lamp and places food or flowers to appease the wrath of the goddess and secure relief for her children.

Poor little sick babies in the laps of fear-filled mothers! Fat, brown, bright-eyed babies ladened down with charms and smudged with black! India's toll to superstition clinging close to the hearts of India's motherhood. A dark picture indeed if Christ had not said "And ye shall know the truth and the truth shall make you free." A dark picture indeed if Indian Christian women had not said with a prayer, "God keep us from sin and make us true witnesses to our abundant life in Christ Jesus."

THE MISSIONARIES AND MR. GANDHI

I am sending a clipping from the "Statesman"—a letter to that paper by an Indian Christian.

Some time ago in an interview Mr. Gandhi is reported to have made the statement that when "Swaraj" (self-government) comes to India, if missionaries are content to confine their activities to humanitarian work very well, but if they continue to proselytize they will be asked to leave the country.

This statement of Mr. Gandhi has called forth much comment. This letter voices what I believe to be the feeling of multitudes of Christians. We are often discouraged at the weaknesses in the Christian church, but I am sure there are many who would lay down their lives for their faith.—Sarah B. Crowe, Editor.

To the Editor of the "Statesman."

Sir,—In today's issue you publish the reply of Bishop B. T. Badley of the M. E. Mission to Mr. Gandhi's "No-proselytizing" ban on missionaries. The Bishop deserves our "Well done!" Mr. Gandhi's proposed or contemplated ban on the missionaries does not come to me, or to others who have followed his teachings carefully, as a surprise. Mr. Gandhi's "Swaraj" means the end of all religious and other liberties. When I read that his intention is to ask the missionary to confine his activities to educational, medical and other social works, and to give up his proselytizing activities, I can clearly see what he has in mind. He wants labour for the temporal benefits of India and not for her moral and spiritual regeneration. I want to draw Mr. Gandhi's attention to Christ's words: "Labour not for the meat that perisheth." India's supreme need is her moral and spiritual regeneration and an ideal person whom she can follow fearlessly. How can the missionaries cease from proselytizing when they know that the Lord Jesus Christ can perfectly meet India's needs? Nothing can turn back the missionary from his task.

Mr. Gandhi ought to know that in spite of apostasy, compromise and half-heartedness, there are a host of European missionaries and Indian Christians to whom Jesus is the very breath of life, who will show Whom they really serve, and for what they live, in case Mr. Gandhi's "Swaraj" starts banning missionary activities in India. This will be to our advantage. The Indian Christian Church and the foreign missionary body, when purged from all unworthy elements by the fire of persecution, will come nearer to the pristine or Apostolic power and purity, "without spot or wrinkle." "Terrible as an army with banners."

What we shall do if Mr. Gandhi starts persecuting is to repeat Mr. Gandhi's lessons—we shall use soul force, as well as our faith in our loving God. We shall also offer "satyagraha". We shall not only sit in the heat and dust at India's doors, but we shall give our life for Him,

Who loved us and gave Himself up for us. We shall die before we relinquish our sacred duty to make Jesus known to our fellow countrymen and women.

Mr. Gandhi ought to read the Bible over again and learn how God delivered His people from their enemies and what He did to all those who rose up against Him and His people. I like to quote one passage from the Bible, viz., "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment."

I would call upon all my fellow believers to start prayer meetings and propaganda work among our people, to explain to them what Gandhiism really means. All right thinking people know what the European missionaries have done in India and how invaluable they are to our beloved country. Let us strengthen their band and let us fight our enemy on our knees.

—An Indian Christian.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

EZBEKIEH SCHOOL FOR GIRLS, CAIRO

By Miss Alta G. French, Cairo, Egypt

Just how can one comply with a request for an article about a graduating class if there is to be none? That does seem rather like an impossibility, doesn't it. However it is not quite as difficult as it sounds. I trust that the following article may be its own explanation. I am presenting with it, a picture of the girls in the ninth grade, and also a picture of the eighth year which gives promise of a large an enthusiastic Teacher Training class.

For the past few years, the girls in the Ezbekieh School who have completed the nine years of work above the three beginners' classes, have received a diploma for work completed through the eighth year, and in addition, a certificate which indicates that they have had a year of specialized Teacher Training. This year there are seven who are qualified for both the diploma and the Teacher Training Certificate.

In Egypt today, much stress is being laid upon the education of the masses. Egypt is doing much to raise the standards of education in her schools for girls as well as in her schools for boys. Of necessity there

EIGHTH YEAR, EZBEKIEH, CAIRO, WITH AN ENROLLMENT OF 31

Cut Furnished from Mrs. George Moore Memorial Fund.

NINTH YEAR TEACHER TRAINING CLASS, EZBEKIEH, CAIRO, 1931
Cut Furnished from Mrs. George Moore Memorial Fund.

must be more teachers, and teachers with better training and a love for the work. And Egypt is willing to pay higher salaries for teachers who are better prepared for these positions.

More than half of last year's Teacher Training class—to be exact, six out of eleven girls are teaching this year. Two of the five who are not, are Europeans. Some of these girls had most interesting experiences in securing these positions. One girl mentioned the fact that she had received her diploma from the American Mission School for Girls, Ezbekieh. This was of passing interest to the Coptic officials with whom she was talking, but when they discovered that she had also in her possession, a Teacher Training Certificate, they at once became much more interested. They said, "Do you mean that you have had a year devoted wholly to Teacher Training?" When they realized what this certificate implied, they were anxious to secure her services, and paid her considerably more than graduates from our school had been receiving.

Graduates from our school are not sought alone because of their scholastic standing, but because they are girls who have received training in character building. Both Government and Coptic Schools are willing to grant their superiority because of the principles for which we stand. Who can measure the influence which is going out through the life and work of these teachers, for they are occupying places in our own Mission Schools, in schools under the care of the Native Church, and in Coptic Schools as well.

At present at least five of the eight girls in our ninth year are expecting to come back for an additional year of Teacher Training. What a field for work there is when girls in this land have reached the point at which they are willing to forego a diploma for another year in order that they may gain more knowledge and better fit themselves for service whether in the training of children in the home or in the school room. We covet your prayers not only for the girls themselves, but also for those who are guiding the work as it develops, that it may ever be for the honor and glory of our Master.

A HOME IN WHICH CHRIST DWELLS IN AN EGYPTIAN VILLAGE

By Miss Ruth Work, P. M. I. Assiut, Egypt

Blind Aaron, the evangelist, sat on the divan in the little old reception room at the P. M. I.. as I thought, the only person in the room. But when he came to the point of his visit, a request that we undertake the education of his wife, obstinate groans began to emit from a dark red shawl-covered bulk in a remote corner of the room. I spoke to the "bulk" and presently there was standing before me by my desk, a woman as tall as I and heavier, Aaron's wife, Sabat.

Not only that day, but for many days to come she showed herself a very unwilling subject for this thing called "education". But little by little she began to show some interest and during her one and one-half years with us she learned some housework and made some progress in the three R's. But her mind was stolid and her development slow, and when finally Aaron said he must take her home, that he could no longer look after himself, we were sorry she took so little with her.

But we were greatly rejoiced when some three years later, Mrs. Bertha Reed came back from an itinerating tour with news of Sabat. "You felt she got very little from her months in school, but if you could see her in the village you would realize that that 'little' is being used greatly of God. She is a real light among the women in their village. Her home is neat, and she is giving freely of all she has received, which in those surroundings seems no small thing."

Two years ago Aaron came to us bringing a very shy little girl of seven, their daughter Wadia. The child is doing well and will, we believe, one day be a real power in her village.

SOME THINGS AN EGYPTIAN UNITED PRESBYTERIAN MINISTER IS DOING IN A VILLAGE

Recently, Miss Rena Hogg visited the village of Naway, which contains several thousand people. In this town there is no school at all and in the small Protestant congregation only six women can read. But the pastor, Rev. Loka, has taught the women and children many Bible verses. One boy could repeat forty.

A women's missionary society was organized and forty women joined. The secretary is the only member of them all who can read and write. Yet these women promised to give $1.35 monthly for the Lord's work.

The pastor succeeded in getting a church building erected after he was called to Naway. With great difficulty the congregation had gathered money for the church, and they rejoiced when the work was complete. But their joy was short-lived. for after a few weeks the roof fell in. Undaunted by this trial, they borrowed money and repaired the roof. Through a kind providence they were able to get the money without interest. Otherwise they would have had to pay 5 per cent monthly or 60 per cent yearly interest on the loan. Now they are making every effort to pay off the debt, and we believe God will help them.

—Anna Criswell, P. M. I., Assiut, Egypt.

It is not difficult to picture the possibilities of the influence exerted by such a Pastor as this Rev. Loka, put out in a rural village to be the leader of a group of village people so willing to be led by him. I do not know Rev. Loka personally, but I can easily visualize what his presence is meaning to that village. Also, I can visualize the help and encouragement which he himself might need to enable him to use the many opportunities presented to him. His first work is to teach the people he leads the Wonderful Way of Life, then to

lead them away from all the superstitious beliefs which so strangle and stunt the spiritual life of the village woman, yes, and of the men, too. His privilege is to inspire them to live Christ, not only in their inner spiritual lives, but literally to "wash themselves with pure water", to give them a vision of ameliorating their own surroundings.

This is our plan, worked out across the years, whereby Christ is to be brought to the village Home here in Egypt, mainly through the efforts of these village preachers under the direction of the Synod of the Nile. The plan which we have inherited may not be working too efficiently, but it is there ready to be improved. There are only a few more than 100 of these Christian preachers holding a position of real influence among the people. There should be 1000 of them trained not only in real New Testament Theology, but trained in the sort of Social Service demonstrated by Christ, Himself.

—Minnehaha Finney, Tanta, Egypt.

HANEYA

By Sara Wallace Eby

Little Haneya was brought to us by her Mohammedan master. She had been given to him, we were told, in payment of a debt. She was a thin little wisp of a thing, all eyes and curly dark hair, and she was very ill with typhoid fever. Although she was ten years old she weighed only thirty-one pounds.

Her master was anxious to be rid of her now that she was unable to work and he reluctantly paid twenty piasters (one dollar) towards her hospital bill and hurried away.

For weeks Haneya hovered between life and death. She was delirious the greater part of the time, and at other times lay in a stupor, too weary to move. But one morning after she had been with us about six weeks I went into the ward and found her quite rational. She gave me her thin, hot little hand and smiled a very appealing smile. When I brought her a cheap little doll her joy brought tears to my eyes. She looked at it and asked incredulously, "Is it for me?" Then as I put it in her arms her face lighted up and she held it close to her breast, kissing it over and over.

Haneya's recovery was slow, but she soon developed an amazing appetite. As soon as she was able to walk a bit she would watch for an opportunity when the nurse was out of the ward and beg food from the other patients, which she stored away in her bed for future consumption. Dr. Girgis, who was very fond of her would talk to her seriously about the danger of this disobedience and she would promise faithfully, for she adored Dr. Girgis, not to be naughty again. The temptation however, often proved too great for her. At four o'clock one morning, the night nurse entered the ward, and turning on the light found Haneya sitting up in bed having a real feast of fruit, a loaf or two of bread and a part of a pigeon, all of which she had spread before her on the bed. The cruel nurse confiscated the remains of the feast but Haneya had a temperature the next morning and had to spend the day in bed.

After eleven weeks with us she was able to leave the hospital and we sent for her master, but he laughed at the idea of taking her back or of paying the hospital bill. "She is of no use to me", he said, "Look at her! She is not able to work." So we sent for her father, and he came, a wretched looking old man, and took her away with him. We were sad over her going for we had learned to love her and we shall probably never see her again.

Haneya, is only one of many such little ones in Egypt. How we wish we were able to help all of them! Surely an investment of money and prayers, in a little life such as this would bring rich returns.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

AFTER THE CONVENTION—WHAT?

"The end of the geographical feat is the beginning of the missionary enterprise" wrote Livingstone after his African explorations.

The "geographical feat" of carrying the Annual Convention across the continent is over. Now we are asking "What next?" The July Magazine gives not only a detailed report of the convention but also a report of all the work carried on by the Women's General Missionary Society during the past year. It is a volume of 260 pages, containing the pictures of all our missionaries both Home and Foreign, and is worth reading from cover to cover.

We cannot express our admiration for the courageous presbyterial of Puget Sound with 450 members, caring for the convention in such a splendid manner. Nothing was left undone. The chairman of the Local Committee and all her committee women proved their ability to the delight of the whole convention.

The President had planned the program even to the minutest detail. She was a "Mistress of Assemblies" of whom we felt proud. She was ably assisted by her capable Vice Presidents and Secretary.

The Keynote—"The King's Highway"—was carried throughout the program in a very effective way from the fine opening address of the president to her closing farewell words.

Perhaps because the delegates had visited for four days on the "Special" there was less inclination than usual to visit at the convention. A seriousness and a deep spirit of reverence pervaded every session. Every message seemed to bring to the women a new sense of responsibility for the work of the whole church and particularly for the work of the W. G. M. S. Many in searching their own hearts asked "Are we suffering more from 'financial depression' or from 'spiritual impoverization'?"

We wish that every delegate might be able to impart to her constituency the spiritual fervor of the meetings. We would suggest that in reporting the convention that delegates would call particular attention to the Recommendations, which if followed will bring greater efficiency to every society. Otherwise we shall be like those of whom Ezekiel wrote: "And, lo, thou art unto them as a lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."

May every society at the beginning of the autumn take an inventory, check up on the Recommendations and on the Standard of Efficiency (See outside cover) and decide not only to "hear the words" but also to "do them".

CHRIST COMES TO THE VILLAGE

With this number we begin the study "Christ Comes to the Village." While following the text book, in part, we shall be making a special study of our own fields. Our foreign work is concerned in large measure with the villages of India, Egypt, The Sudan and Ethiopia. The articles written by our missionaries present much of our work in a new light.

Our hope is that every member of our missionary societies may be richly blessed as she follows the work of the Master in the villages of the world.

* * *

GOD AND THE CENSUS

The Home Mission study will begin in January. The book chosen is "God and the Census" by Robert N. McLean.

While the subject is unconventional and a bit startling, yet the text is a clear setting forth of a great need in our beloved land. The author shows how God has been shut out from many areas of American life and points out that the only solution for all our problems is to count God in every relationship in our land.

* * *

PRESERVE THE JULY MAGAZINE

The "Missionary Album" in the July number of *The Womens Missionary Magazine* is the response to the numerous requests we constantly receive for the pictures of missionaries. We feel, that without suggesting it, that all missionary-minded women will want to keep these pictures. There are many times when they can be used to advantage in our missionary meetings. A few extra copies have been printed and may be had for 15 cents a copy.

* * *

QUESTIONNAIRE

1. What is the estimated rural population of the world?
2. Why did the friends not "mourn" for Firoz Din?
3. Who taught a father how to make a Baby Bed?
4. What do the women now say to Um Sadeega?
5. A mother plants barley and waters it once a week—For what purpose?
6. Not a piaster in the house in the morning but plenty of money before noon—Where?
7. What missionary woman demanded a gun and got it?
8. They baked 800 "breads" and made 4 tubs of pea soup for how many people?
9. Who tried to get a Shorter Catechism in the bazaar?
10. "A thief has come to our house"—Whose call and why?
11. "With his face on the rug he prayed most of the day"—Who?
12. A missionary "high-flyer"—Who?
13. Name some outstanding Negro leaders who were trained at Knoxville College.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

HOW CAN WE INCREASE OUR THANK OFFERING

By Mrs. Walter M. Hopping

Is there a desire among the women of the church to increase the Thank Offering? The continual growth of the Thank Offering has been a marvel to the older members of the W. G. M. S. Each year with few exceptions the amount given has exceeded that of the previous year. With eager hearts we have awaited the announcement of the yearly total. There has been real joy as the sum has increased. Shall we be satisfied with present attainment? It is one of the laws of life that satisfaction with present attainment in any field of service means stagnation and eventually retrogression. When we look at the gift placed upon the altar of gratitude it may seem large but when we look upon God's gifts to us, and remember his mercies, new unto us each day, our gift seems picayunish indeed. Our Thank Offering last year was nearly one hundred forty-three thousand dollars. That seems a large sum but when we read on the side of our little Thank Offering box that if every woman in the United Presbyterian Church would give a weekly offering of ten cents a week it would amount to $468,000, our gift does not seem so large.

Granted that we desire to increase our Thank Offering, there are two ways, and only two ways, in which it can be done. One way is to inspire those who now give Thank Offerings to increase their offerings. The other is to persuade those who have never given a Thank Offering to do so.

The women who give Thank Offerings may roughly be divided into three classes; first, those who give a daily or weekly Thank Offering, second, those who give an offering when they are startled into thankfulness by some unusual blessing that comes into their lives, such as the restoration of some loved one from serious illness, the narrow escape from some injury or the recovery of something precious which has been lost. The giving of a Thank Offering at these times is splendid but our Heavenly Father bestows upon us each day countless blessings for which we should thank Him. Then there are those who put a lump sum in their envelope at the time of the ingathering of the Thank Offerings. How would we like for God to bestow His blessings upon us in that way? What if God would send rain in one great deluge once a year or have the earth bring forth its fruit all at one time and the rest of the year be desolate? Should He remove His hand for a moment we would be unable to live.

Our little Thank Offering boxes are a real blessing to us. They are a constant reminder of God's goodness. The giving of a daily Thank Offering helps us to live in an atmosphere of gratitude. It helps us to register God's particular blessings. It brings us each day into conscious fellowship with Him. It also helps us to give more cheerfully because we give in smaller amounts and do not miss the money. Some one has said, "If you put by little by little and do so often it will soon become much." Let all those who have given Thank Offerings move up into the first class and express their gratitude to God in daily Thank Offerings. Some one has said the offering is just the smile that accompanies the "Thank you" to God.

Then how shall we encourage those who have never given a thank offer-

ing to share with us the blessings of so doing? Emphasize the fact, it is not good to receive constantly and never give out. The Sea of Galilee is constantly receiving fresh pure water at one end and giving it out at the other. Its shores are aglow with the grass and wild flowers and its depths abound with fish. The Dead Sea continually receives the fresh water of the Jordan but hoards it in itself and it and the land about it are what its name signifies. So the life that constantly receives from God's bounty but never expresses gratitude becomes callous and hard. Talk of His mercies. God gave His best gift for us, let us give our best to Him. "Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men." A little girl walking one night with her father said, "Daddy let's count the stars." She counted one, two, three—ten. twenty—one hundred, two hundred. "Oh, dear," she said, "I had no idea there were so many." When we begin to count the mercies of God, they seem more than the sand of the sea for number.

Constantly keep before the women of the church the thought of expressing gratitude in gifts. Appeal to the eye as well as to the ear. One whole society was won to the use of the Thank Offering boxes by a simple demonstration at a presbyterial meeting. It was said of John B. Gough that everytime he saw a drunken man reeling down the street he would say, "Had it not been for the grace of God there goes John B. Gough." As we hear or see the misery of womanhood because of the ignorance and superstitions of heathen lands should we not feel as did John B. Gough? An anthropologist who has recently returned from Africa threw upon the screen the picture of a young African mother as she bound her little black baby on her back, marched to the bank of the river, turned her back to its rapidly flowing water, unbound her scarf and let the laughing little black baby fall into the river to be eaten by the crocodiles. Did she do it because she did not love her baby? No. Because the superstition of her tribe compelled her to do so. The innocent little baby had cut his lower teeth before its upper ones and they believed he was possessed with an evil spirit and therefore his little life must be crushed out. Similar illustrations might be given from all heathen lands. How grateful we should be for gospel light.

GIVE CHRIST THE BEST

Christ wants the best. He in far-off-ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talents at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in the heaven above
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave us His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected.

QUESTIONS AND ANSWERS ON THE THANK OFFERING
(continued)

16.—May a society designate part or all of its Thank Offering for Life Memberships?

No. An individual may designate her Thank Offering for any work for which the W. G. M. S. is responsible. A society can not designate its Thank Offering for any purpose.

17.—What objects have been helped by the Senior Life Membership Fund?

Fifteen Thousand dollars were used to purchase the site for the Girls' Boarding School, Tanta, Egypt. The Life Membership fees for two years following the purchase were set aside for the erection of this building.

All Life Membership money of 1915, 1916 and 1917 was used to enlarge and equip the Tanta Hospital.

18.—What has been accomplished by the Junior Life Membership Fund?

There have been endowed three children's beds in Sialkot Hospital, India, a child's bed in Jhelum Hospital, India, and one bed in Jubilee Hospital, Henderson, N. C. The Junior Life Membership fees of 1913 and 1914 were placed in the building fund of the G. B. S., Tanta, Egypt, and those of 1915 and 1916 were given to Tanta Hospital. In 1917 they were set aside for the purchase of an X-ray machine for Tanta Hospital.

The Junior Life Membership fees of 1920 were designated to equip and permanently maintain a kindergarten in the G. B. S., Tanta Egypt, in memory of Mrs. Mary Clokey Porter. $5000 was the sum asked for this purpose but the boys and girls were so interested they gave $9574.-66. In 1926 the Junior Life Membership fees were used in the erection of a much needed school building at Ezel, Ky.

19.—Has the Life Directorship Fund been used for any object?

Yes. This Fund was started in 1917. The splendid new church building at Frenchburg, Ky., was erected by the money of this Fund.

20.—Is the use of the Thank Offering box advisable?

Yes. It is a reminder day by day of reasons for expressing our gratitude. His blessings to us are daily. We should not wait to express our "thank you" until the annual Ingathering day.

21.—How may a presbyterial gain a place on the Honor Roll?

By each society in the presbyterial giving a Thank Offering and reporting same to the Presbyterial Thank Offering Secretary, she in turn sending report to General Secretary on time. This report must balance in number of societies with the last Statistical Report. If societies have merged or disorganized this fact should be reported.

22.—What is the Thank Offering Junior Honor Roll?

Roll of societies giving a Thank Offering averaging one dollar or more per member.

23.—Who fill out report blanks?

Thank Offering Secretary of Women's and Young Women's societies and Superintendents of Junior societies.

24.—Who counts the money and sends it to the Presbyterial Treasurer?

The Treasurer of the society.

25.—What are the duties of the Thank Offering Secretary of the society?

To present some interesting material on the subject at each meeting of the society, secure boxes and literature as needed by the members, arrange for the annual Ingathering service, keep roll of Life Members and Life Directors and present the subject to others whose names are not on either roll. As soon as the treasurer sends the money of the Thank Offering to the Presbyterial treasurer the Thank Offering Secretary fills out report blank and mails

to the Presbyterial Thank Offering Secretary.

26.—What are the duties of Presbyterial Thank Offering Secretary?

To stimulate interest in this work in each society within the presbyterial. Visit each society if possible. Write words of encouragement to the secretaries of the societies. Send out the report blanks promptly, after having written her name and address in proper spaces of blank. Get a report from each organization and report name of any society disorganized or merged within the year.

27.—What is the greatest need of the Department?

For each woman and child in the United Presbyterian church to realize that every gift comes from God. He is blessing each bountifully and we should express our gratitude to Him by a love gift.

In all our planning may we be much in prayer. Without His blessing all our plans will be in vain. Prayer plus good methods, plus consecrated zeal will result in victory.

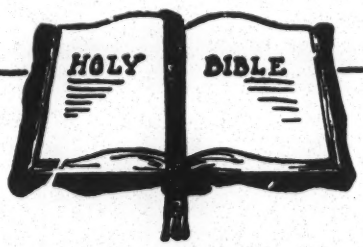
LIFE MEMBERS

$25.00 each.

From May 1st to June 1st, 1931

12. Mrs. James Parker, In Memoriam. By Miss McKee, Philadelphia, Pa.

Bible Readings



421. Luke 22:32.
422. Matt. 27:57,58.
423. Rev. 14:1,4,5.
424. Heb. 2:14.
425. Mk. 15:27,28.
426. Isa. 1:18.
427. Isa. 55:1.
428. Isa. 59:21.
429. Isa. 51:3.
430. Isa. 52:1.
431. What prophet had a live coal touch his lips and received a commission from God?
432. Who, according to his own statement, felt his sinfulness when he "saw" the "Lord of hosts"?
433. What was Job's expression when God spoke to him?
434. What alone can remove the terror which all men as sinners must feel in the presence of God?
435. What great invitation is issued through Isaiah?
436. How does John express it in the Revelation?
437. Where is Bethlehem first mentioned in the Bible?
438. Which Minor prophecy speaks of the coming of the glorious Person?
439. In which Psalm does David speak of his soul fainting for God's house?
440. Where does he say that he is glad to go into God's house?

Nothing is more needed to keep us clear and firm in our convictions than intelligent views on Christian doctrine.—*Geikie.*

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Coie, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Caledonia Presbyterial—1st Rochester Gudrun C. Estvad Circle, President, Miss Evelyn Goheen.

Kiskiminetas Presbyterial—Parnassus Marjorie Alter Circle, 31 members, President, Miss Margaret McKeever.

Conemaugh Presbyterial—Johnstown Ada Reber Mission Circle, 11 members, President, Miss Ethyl Schmucker.

If you have a new organization not yet reported for publication, will you not send in all the data necessary or desirable to you so that the world may know that you are ready for work.

If the young girls in your church are not organized, now is a good time to begin to get ready. Vacation will be soon over. Start missionary education with their other school work as a part of their necessary training. Of course the mission circle is a church organization but the girls should feel that their church training should develop along with public education.

THE TEN POINTS

No presbyterial has qualified yet but a splendid gain in the number of societies was made this year—twenty-one! There are now, according to the figures as sent in on reports, five hundred and eight societies! Is that not fine?

Why not retain for another year the goals or the triple goal of the past year? It reads: "A Circle or a Y. W. Society in every congregation." It is not so difficult to persuade girls of tender years to decide to give time to development in missionary lines as the college girl or one out in business. Earn point one and the other nine will fall into line without a burden being laid on any one.

Have a pride in what your congregation can accomplish. This will be a long step towards success.

"BE YE DOERS."

THE Y. W. SPECIAL—JUNE

Beginning with June 1914 and omitting 1915, 1917 and 1927, the amounts will read in order:—$36, 79, 81, 98, 60, 186, 106, 83, 153, 144, 158, 94.25, 94, 41. The askings remain the same; $8,630. The figures for the several "rose" months, except the ones mentioned are before you. Begin early to lay by the pennies and nickles and dimes for this particular object and it will not seem hard.

OPEN-MINDEDNESS

We hear a great deal these days about having the *mind open to the truth!* When this is spoken of, it is to be supposed that what has been believed may have ceased to be reliable. Conservatism is called dogmatic. It is taken for granted in the minds of many that a person with sober convictions is a little narrow; in fact, bigoted, and that the open-minded one is of the "intelligentsia"!

Others talk of being "broad-minded, hence very wise and, of course, up-to-the-minute" in modern beliefs. One commenting on so-called broadness said that there was danger in attempting to be so broad because so

much spreading would necessarily tend to *thinness and not to depth.*

Another has thrown out this suggestion that there is such a thing as having an open mind,—*"open at both ends!"* The writer says that the mind may be kept open but the time comes when you may wish to close it and cannot, outside circumstances having conspired against you; in other words, you may have passed the point where you can decide for yourself. This illustration was cited: A distance above the Niagara Falls is a sign reading thus, "Do not drift beyond this point!" The current after this point draws like a magnet toward the precipice, choice failing to have any force.

Is it not high time that we begin to analyze the open mind? Is it open or uncertain or ignorant or lazy? We are commanded in God's Word to *know* the reasons for belief. Conviction is demanded of Christ's followers. Every age has been compelled to decide or else to accept a decision made by others. *The young people of today are young people!* A speaker said recently at a high school commencement that while the present age has made much advance in its approach to education, affording vast ranges in research and discovery, yet the *mind has not undergone this advancement.* Nothing is attained without work and study! *Everybody must study to know!*

Everyone should be open to conviction until he is satisfied that he has the truth. Then it is time to "close the end" so that what has been gained may not be lost.

Pick up communications from some so-called Christian agencies and read the open-mindedness many are holding about Jesus Christ. Doubt after doubt of His deity is suggested. Are such agencies fit to train your young people? Do you know of any such institutions? Any Christian agency that is still open-minded as to the fact of Jesus Christ being God, of the truth of the Word and other primal doctrines needs to stop and consider whether it should not drop the title, "Christian".

There is great need that prayer be made for young people attending summer conferences or winter ones for that matter where conviction has not "closed" on these vital principles, —and closed at the right end!

The Young Women's society might study with real profit in its devotional periods the "reasons for the faith that is in them". Joshua called on the tribes of Israel one day to "Choose ye this day whom ye will serve", then added,—"As for me and my house, we will serve the Lord".

Yes, it is all right to be open-minded, but to the truth only. Why should any Christian hold a "gaping" mind, one gaping at both ends! Why allow a lot of foreign substance to drift in to choke one? Or why be so indecisive, permitting others to do your thinking? Is it not true that if truth is worth having it is worth holding? So—"Know the truth and the truth shall make you free". Cease to be of that gullible type that is "blown about by every wind of doctrine!"

A FESTIVE OCCASION

The Young Women's Mission Circle of the 6th Church, N. S. Pittsburgh, Pa., held a very delightful social meeting at the home of one of its members, Miss Maud Highton. *The* feature of the occasion was "showering" the bride-elect of the Rev. Victor Scott, son of the pastor, Dr. F. J. Scott. And who is *she?* None other than Miss Lois Reeher of New Castle, Pa. Ere the comments are in print wedding bells will have rung and the manse have received its mistress.

The afternoon was spent in posing before the kodak and exercising the mind in a sort of gymnasium, the "long jumps" and "hurdles" being more often missed than made.

When all was ready, the guests were invited from the porch to the dining room to enjoy a most delicious

repast. The bride's table, seating twelve, had a large wedding bell suspended from the chandelier. It was made of crepe paper, pastel shades. Streamers of the same material and colors ran to the four corners of the table. Under the bell stood a doll bride all in yellow and at each place over a tiny electric light, a doll of shorter stature, in green or yellow or orchid with overdress of gaily bordered paper, and fancy hat, or was it a bonnet? A tiny white wedding bell with name attached formed the place card.

Twelve small tables seated the rest of the guests. These tables also, had favors, smaller kewpies,—we'll call them flower girls. One of the guests, Mrs. Scott, the groom's mother, played the wedding march while the guests assembled. Later two others gave cheer in song. The menu was all that could be desired—sumptuous! —that is the word.

The guest of honor was called to another room and returned bearing packages. Flat silver, beautiful in design, was the gift of the Circle. This was placed on a very beautiful combination mirror-serving tray, also from the Circle. The other remembrances were of a miscellaneous nature.

Some of the guests aside from the bride, Dr. and Mrs. Scott and son, Milton, were the Misses Reeher, sisters of the honor guest, Mrs. Long of Connellsville, Miss Mary Clarke, librarian at the Pittsburgh-Xenia Seminary, the Misses Little of Dormont, Mrs. Robertson and daughter, and Mrs. Clara Harter and Jackie.

The Circle should feel repaid for all its work. The affair was a success. You may be interested in knowing how many were present, fifty-five according to the word received. It might be said that this Circle does nice things for others. You may recall that the honor guest last year was a missionary, Miss Viola Bayne. Thus is happiness shed abroad by these loyal young women.

Y. W. SPECIAL COLUMN

Girls' Boarding School
Pasrur, India

May 14, 1931.

Dear friends:

A good rain last night has so revived and refreshed everybody and everything that I am going to write to you before heat and weariness again lay hold upon us. We had been rather distressed over the frequency of dust and wind storms at night this summer, which break one's rest very badly, but last night was such a joy that it will make up for a lot of bad nights. Again today the heavens are black with clouds, so we may get some more rain. It was badly needed, although the farmers, who have not finished threshing and winnowing their wheat, may be sorry to see it.

We think that our experiment of having a co-educational institution has been very successful. A year and a half ago we took boys into our First Grade. Their number has gradually increased till now we must have about ninety enrolled. The number of girls from the city has also greatly increased. At present we have 160 boarders and at least 130 day pupils enrolled, but our average attendance of day pupils is lower than we like. Several things are affecting the day pupils, among them being the intense heat at noon when school is out, sore eyes, a Mohammedan Maulvi and the Catholic Priest. The Maulvi of a village more than a mile away came down on the fifteen or more Mohammedan boys that were coming from there, but the larger boys are not listening to him. They say that they will try to get the smaller boys to return. The Priest has given clothes and great promises to his children, but most of them keep on coming. He has no school for them.

We have children from six nearby villages and the city. A small Mohammedan boy and his smaller sister come from a village more than a mile

away. Their mother claims to be an inquirer, having become interested in Christianity while in the Sialkot Hospital. Their father was here the other day and he told me that the people of the village were trying to persuade them not to send their children here and had threatened to cut them off from eating and smoking with the brotherhood, which is a great punishment, but he was not listening to them. He only said to me "They are weak headed".

The head official of this Township, which has its headquarters here, entered his three daughters and one boy last month. They are Sikhs. His daughter in the 4th grade said to me one day, "Where can I get a Catechism (Westminster Shorter)? I asked in the bazaar and they do not have any". I wonder what the shopkeepers thought she wanted! They were not brought up on that!

This head official's assistant is a Mohammedan. His daughter came for several days, wanting me to enter her. I could not do it until she brought her Leaving Certificate from the school she was attending. There is a government Rule that except during April, a school does not have to give a Leaving Certificate to a pupil who wishes to join another school in the same town. This is to keep the schools from preying upon each other all the time. She evidently could not get her Certificate, as she stopped coming.

You can readily see that since we have greatly lengthened our cords we need greatly to strengthen our stakes. We look to you to help us do that through your prayers. We have every reason to be encouraged. Our daily experiences with this host of children would fill a book. Hold us up in your daily prayers, praying that God may use the teachers and us for bringing these little ones to Jesus. There are fifteen teachers.

With lots of love from your own school. Dora B. Whitely.

ANOTHER THANK YOU

Mrs. J. H. Leiper of Pueblo, Colorado, says: "The Queen Esthers of the Pueblo Church wish to thank Miss Finney and her girls in Egypt for the beautiful kerchief and for thought which prompted it. This lovely gift brings a closer understanding between our Egyptian sisters and ourselves and makes us more eager to know one another and, together, to share in the work of our Master."

Methods

From Oneonta, N. Y., Mrs. Homer H. Ewing, 63 Center St., correspondent, comes a program for twelve months on a cardboard the size of an ordinary bookmark! It has a small hole at one end large enough to go over a small nail, thus making it possible to hang it in plain view.

This society has an induction into office service. Such a plan might well be followed by each society thus magnifying the importance of an office and the responsibility attached thereto. In case you should wish to try this plan, a leaflet containing three forms of installation may be procured from the Literature Department, 904 Publication Building, Pittsburgh, Pa.

Oftentimes a society may take it for granted that every member knows all about the work of the W. G. M. S., so places its study emphasis on other topics. This particular society is taking no chance on having any one uninformed so is using the different departments as a basis of study.

This quotation precedes the program:—"God will not seek thy race—Nor will He ask thy birth; Alone He will demand of thee—What thou hast done on earth?"

Mrs. Walter Virtue, Hanover, Illinois, is chairman of the program committee of the Helen Ferrier Y. W. society of the Hanover church. She stated that the year book was sent with the thought that it might be of value to some other society.

The object of the society finds a place on the first page. Sometimes it seems that some organizations fail to remember why they are banded together. This early statement of purpose might serve as a reminder to all who have the year book. It also contains the order of services. This should be helpful especially to new officers. At the close of each program a "social stunt" is scheduled. What that is to be is not revealed. If you are interested in knowing, a line to the correspondent may make it clear to you.

The society at Manhattan, Kansas, changes in personnel every few years, being really a college society. One of the members, Aileen Rundle, writes concerning last days: "The last meeting of our society was a farewell picnic for the Seniors and all others leaving our society. The undergraduates had full charge of all plans and those leaving were guests. Election of officers for next year was held so that the society will be ready to start next fall.

Our Y. W. M. S. is rather cosmopolitan as to denominations. There are Methodists, Baptists, Christians, Presbyterians, Reformed Presbyterians and United Presbyterians. Everyone takes an active part irrespective of denomination. The girls always work together. We certainly have a wonderful sponsor in Mrs. A. M. Reed, our pastor's wife. She is wonderful to us all and certainly helps us. She takes the place of my mother during the school months while I am away from home. She looks after us as if we were all really her own daughters and treats us all alike."

This is a college society in the local congregation. Are there not possibilities for other college girls to keep in touch with organized missionary work even though they are away from home? Perhaps a sponsor is the missing link. If she were found, the above experience might be repeated.

A new society at Johnstown, Pa. writes asking for as many names of missionaries as there are members in the society. It also asks for addresses and the pictures of these missionaries and hopes to have each girl have her own correspondent. It asks especially for those having few relatives.

Speaking of photos of missionaries, you will be wanting a copy of the July Magazine, an *extra* one, in order to secure the likenesses of the many missionaries. They are to be printed on a new style of paper if plans mature and will be most pleasing to place in your new programs.

The Marjorie Alter Mission Circle of Parnassus is active although quite new. A budget has been formed, each of the seven departments being included in the plan. For the local expenses, the girls use the rainy day and sunshine bags into which a penny goes for each such day. All the envelope money goes to missions.

Extra copies of the July Number of The Womens Missionary Magazine—15c each.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

EGYPT

Very important changes are taking place amongst our workers in the land of Egypt. Cupid has been making great inroads. Mrs. Ida May Allison sent us an announcement of the marriage of her daughter, Miss Mildred Josephine, to the Rev. Hugh E. Kelsey which took place Monday, June the twenty-second nineteen hundred thirty-one in Alexandria, Egypt. The good wishes and hearty congratulations of every member of the Board are hereby extended to Mr. and Mrs. Hugh E. Kelsey. We pray that the One Who attended the wedding feast in Cana may be an ever-present member in the new home which Mr. and Mrs. Kelsey will establish in Alexandria, Egypt so that it may be a light in a dark land which will lead many to know and believe in the Light of the World as their Saviour and Lord. While we rejoice in the happiness of these young people in the establishment of their new home we confess that we regret very much to part with Miss Allison after a service of four years and eight months. She had every promise of being a splendid missionary and her vacancy will be hard to fill. However, one thought comforts us and that is that her services are not lost to the Church for the Rev. Hugh E. Kelsey is a regular missionary of the United Presbyterian Church supported by the Foreign Board.

We are expecting to tell you of another marriage which will occur in Egypt before the year is over if all plans mature.

We regret that in spite of the best we can do the two new missionaries we are sending out in September if the Lord will, will not add any to the force of workers but will only fill the vacancies that will occur if Cupid's plans go through.

We are glad to be able to report that the health of Miss Anna Y. Thompson has sufficiently improved that she is back home again with Mrs. Coventry. We pray that she may continue to improve so that they may both be able to spend the summer months in some cooler place than Cairo.

Miss Margaret Smith's brother came on to Pittsburgh from Tama, Iowa and accompanied her all the way to the home of her sister in Garnett, Kansas. We are sorry to report that Miss Smith had to go to bed the day after her arrival and was still confined to her room the last word we had. She was daily expecting another sister from California to arrive so that she might accompany her to that land of flowers and sunshine. We hope she will soon be able to start on the final stage of her journey from Egypt to her home in California and may rapidly regain normal health and strength. She is a great loss to our work in Egypt.

We regret to report that a cable was received from Mr. Acheson, Secretary of the Egyptian Mission, that Miss Jane C. Smith, R. N. had been called home owing to the illness of her aunt in America and was expecting to sail June 21st. Would the Board grant permission? As we received the cable on the 19th stating that her sailing was arranged for the 21st of June we of course cabled that permission was granted. We hope she will find her aunt very much improved when she reaches home.

Dr. Grant sent a full list of equipment purchased for the new addition to Tanta Hospital. He thought $1500 would be sufficient but as the work progressed the need of many things not contained in the original list was manifest. These he purchased at an additional cost of a little more than $1000. In our judgment all the equipment purchased was necessary and we believe everything was secured at

the lowest possible cost. We pray that the Lord may enable us to send the deficit in the near future. We are all so happy to think that the Martha McKeown Hospital is now completed and comfortable for patients, nurses and staff. May it be a place where many, many souls shall learn to know and love the Great Physician!

INDIA

The sympathy of all will go out to Miss Frances Brown in India when you learn that the Lord called her mother to be with Him on June 15th. A cable and a letter of sympathy were sent to the faraway daughter. What a comfort it is to her to know that, although she will not meet her mother in America when she comes back on furlough, there is a time and place where they will meet and be reunited through all eternity.

Miss Evva P. Hartig of India has completed a course of study under the auspices of the St. Barnabas Guild for Nurses in Cleveland. She has been specializing in Anaesthesia and is now competent not only to administer anaesthetics but to train our nurses in India to administer these to patients. We are indeeed thankful that she has had this opportunity and have written to the Guild expressing our appreciation and gratitude. Miss Hartig was also very desirous of taking special training in midwifery in the Chapham Maternity Hospital in London, England. She told her story to Miss Wallace, Recording Secretary of our Board, and as Miss Wallace knew the scarcity of doctors in India and the great need for maternity work she felt something should be done in the way of assisting Miss Hartig. She repeated the story to a friend who was a member of the Sewickley congregation with the result that a check was at once handed to Miss Wallace toward Miss Hartig's expenses for six months' training in the above-named institution. This seemed to indicate that the Lord was planning for her to take the desired course so the Board gave their permission for her to leave America in time to enter the Chapham Maternity Hospital early in September. As she will also take training in operative midwifery this course will add greatly to her usefulness and to her equipment as a registered nurse in India. It will give her a London diploma, which counts for a great deal in India, and it will add a few more letters to her name. She already has two, you know—R. N. We think you will agree that the Lord planned all this and that all we had to do was to prayerfully fall in line. Will you pray that Miss Hartig may be given physical, mental and spiritual health to take this training which will enable her to be of such wonderful service to mothers in India?

Miss Rosa McCullough, as you know, has been more than a half century at work in India. She lives in a very nice bungalow with plenty of room around it for beautiful flowers and shrubs of all kinds but they lack the protection that would be considered essential even in America. In India the goats and donkeys and cattle by the hundreds pass to and fro on the road in front of Miss McCullough's home. Many of them graze without a caretaker or with a lad who is supposed to be a caretaker but who frequently lies down to sleep under the shade of a tree allowing his cattle to roam about and graze wherever they see fit. You can imagine the treatment which Miss McCullough's garden and flowers frequently receive and I am sure you will sympathize with her in her desire to have the protection that a fence and gate would afford. If any reader of this article feels that she would like to increase her contributions and send us $100 I am sure that would amply provide for this fence.

Work on the first bungalow of the plant for the new Sialkot Memorial Hospital has been commenced. In a future magazine article I will be telling you something about the wall—

not a fence—that will have to be erected to protect the entire nine acres of land from the same goats and donkeys and cattle, saying nothing about the human travelers who would be coming in to find comfort under the shade of our trees by day and by night. I think I have already made it clear to most of our readers that in any oriental country an institution for women and girls must be protected by a wall but I shall say nothing further in this magazine as we do not yet know how much it will cost. We do know, however, that the estimates of $100,000 granted for the entire hospital plant does not include the cost of the wall. As the hospital cannot be opened for service with a deficit we are telling you now of this need so that you may be praying that the Master will provide the funds necessary for its erection.

SUDAN

Miss Mary E. Coie was booked to sail from New York July 3rd. We are so glad she was able to take up her long journey to the Sudan and we pray that she may have a comfortable and safe voyage to Khartum North where she will receive a glad welcome.

Miss Elsie E. Grove has been taking an extra course in the Kennedy School of Missions in Hartford, Conn. She has written a wonderful thesis and thereby earned a degree of some kind which allows her to put a few more letters to her name. She kindly sent a copy of her thesis to the Board and we are all proud of it. This summer she is in charge of girls at Janewood Lodge, New London, New Hampshire, where we know she will be a great power for good. She claims that her recent course of study has been exceedingly valuable. We know that her work in the Sudan will be greatly benefitted thereby and we are confidently expecting her to sail not later than September.

ETHIOPIA

This is the first opportunity I have had of telling you of a letter received under date of June 12, 1931. It reads as follows:

Dear Mrs. Campbell:

This is to notify you that the Young Women's Missionary Society of the Sixth United Presbyterian Church, North Hiland Avenue and Station Street, Pittsburgh, Pa., has shipped today to Alfred Putnam and Co., 168 Water Street, New York City, New York, one box of goods to be sent to the George Memorial Hospital, Addis Ababa, Ethiopia.

The valuation of the goods as we have arrived at it is as follows:

58	Bird's eye napkins	$ 5.80
73	Cotton flannel napkins	7.30
27	Flannelette gowns	20.25
22	Tray cloths	3.30
60	Tea towels	15.00
25	Hospital gowns	50.00
11	Napkins	3.00
	Total	$104.65

Sincerely yours,
Mrs. George D. Wick, President.

We know that these will be duly acknowledged by our representatives in the George Memorial Hospital and the valuable contents will be highly appreciated and gratefully used in that faraway institution.

The Women's Board is deeply grateful for the check of $150.00 received June 9th, 1931 as an additional offering from Monongahela Presbyterial for the linen shower for Sialkot Hospital in India. The good women of that Presbyterial felt that many supplies needed in that hospital could be bought a great deal more cheaply there than here. We are sure our doctors will make the best possible use of that money and not fail to ask God's richest blessing upon all the givers.

It is hard for us here in America to imagine how lonely the missionaries are in Addis Ababa since the Russell's and Bergsma's are both away and Dr. and Mrs. Pollock and our nurses are left alone in that station. Won't you pray that the Lord will send out a doctor very soon to

that very important station which it is impossible for any one man to operate alone, no matter how willing he may be.

I am going to quote now from a letter received recently from one of our workers in Ethiopia after she had attended the Annual Meeting in Sayo. "There are thousands of villages in the interior where the Gospel has never been heard. May God speed the day when we can send out native evangelists to these distant places that they also may have the privilege of hearing the old, old Story. In some places the people were offering fowls to the mountains and throwing flowers in the water to pacify an angry God. Often at night as we went to bed in our tents while on the trip we could hear the witch doctors' weird calls. They pound a certain drum to call down the spirits to drive away disease. . . . We were so happy the other day over one of our boys. He has worked as a ward boy in the George Memorial Hospital helping with the patients for some time. At the same time he has done a great deal of personal work. The other day he was told that he would receive a small wage and he could devote his entire time to evangelistic work among the patients. He was so touched that he went to our little prayer room and with his face on the rug prayed most of the day. . . . We have had some rain lately so our roses are starting to bloom again after the dry season. My, I wish you could see them! We have beautiful pink roses right outside the hospital just now. It all helps in the work to have as pretty a compound as we have here surrounding the place."

Isn't that a touching story about that boy? Pray that he, having found the Lord of life himself, may lead many others to confess their faith in the same Saviour.

THE CONVENTION

The Everett Convention is now a matter of history. There were twenty-two foreign missionaries of the United Presbyterian Church in attendance and all made wonderful impressions. Fourteen of these were missionaries of the Women's Board and eight were married ladies belonging to the Foreign Board. How glad we are to give as many married ladies as possible this pleasure, knowing as we do the wonderful service they render the Master and the Church in our foreign fields! Miss Kate Hill went *at her own expense.* She was determined to go to that northwestern city and take in all the places en route but we felt we must stick to our rule that she would be invited to attend the Convention before she started back to India and not the one held just after her return to America. So you see she had her way and we had ours.

I must not write at length about the Convention, for you will all be getting that news from the July Magazine, but I am going to tell you a little incident about one of our missionaries that will bring a smile as you read. This young lady—I am not going to mention her name—somehow got mixed about the station from which the special train was to depart and to her dismay upon arriving at the correct station that special train had gone. Imagine her dilemma. What would you have done? You would never guess what she did. As she had her ticket and her reservation in her hand she made further inquiries and at once secured a seat on a plane and flew to the next station where that special train was to stop. I have related the above just to show you the kind of material we have in our missionary force. They learn how to overcome obstacles, even if it does cost a lot of extra money. I do not propose to tell you how much.

Two members of the Board were providentially kept in their homes. Miss Wallace because she was suddenly overtaken with an illness was unable to go, and the Foreign Secretary felt it was her duty to stay at home. But who can tell? Were their

prayers more helpful to the Convention than their presence would have been?

PRAY

In the past weeks and months we have been in correspondence with more people than we are going to report in the hope of finding new missionaries for our four fields but something or other always turns up that makes it impossible to send most of the applicants. Pray the Lord to thrust out laborers and pray that the Board may have divine wisdom so that they will elect nobody unless He has thrust them out. Pray for doctors, graduate nurses, kindergartners, normal teachers and Home Economics professors to be sent to all our fields. Pray that the Lord will find them and send them to us. He has always seen to it that the salaries necessary for those whom He did send were provided.

Pray that the health of our missionaries at home and abroad may be precious in His sight. Pray that the spirit of consecration of self, including pocketbooks, may be poured out upon every member of the Church. Pray that it may be a year of great ingathering of souls in this and other lands, remembering that a soul in a foreign land is just as precious as one in America to the Master Who died that all might have eternal life.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

SIX DECADES OF FREEDOM WITH ITS LIGHTS AND SHADOWS

Address given by Mrs. T. E. Johnson at the W. G. M. S. Convention, June 22, 1931, Everett, Washington.

I want to rehearse the things that God hath done, how He hath opened the door of faith and hope to the Negro.

Part of the following is culled from Mr. McKee's diary:

"In 1863 Joseph G. McKee arrived in Nashville and was brought face to face with thousands of fugitive slaves, suffering from cold, hunger, and sickness, and dying by the thousands. He fed the hungry, clothed the naked, sheltered the homeless, comforted the dying and pointed the sinner to the way of salvation. During a dreadful snow storm, he started out early one morning, carrying a bag of children's clothing and, on the way, found a family of children shivering in an open shed. He returned to the school house, emptied the clothing, filled the bag with wood and carried it to the suffering family. When he returned with the clothing to the place for which he had first started, he found the room crowded and the yard around the door filled with the most wretched looking victims of poverty. Many little bare feet were standing on the ice and snow. This is a picture of the race's condition when set free, and is typical of other experiences throughout the South at that period; also typical of the loyal response made by our big hearted United Presbyterian Church through its 'Good Samaritan' missionaries, who ministered to the physical, mental, and spiritual needs of the freedmen."

THE NEGRO'S NEED OF EDUCATION

Schools were opened, manned by self-sacrificing men and women, thus giving a decidedly "religious stamp to the first generation out from slavery." The progress made was short of marvelous, due to the Negro's longing for learning and the splendid Christian leadership in the mission schools of the South. Many of the pupils in the first schools were old gray haired men and women as well as little children who brought part of a spelling book, a leaf from

the Bible, or a scrap of newspaper as their text book.

Christian education was rightly considered as affording the greatest opportunity for rendering service to the race.

Knoxville College, founded in 1875, the training camp for leaders, has sent out and still is sending out men and women filled with the spirit of their instructors. These zealous for Sabbath observance, seeking to help their fallen brother up, toiling untiringly in the darkest places of the South, cut off from social intercourse are yet happy in the thought that they are serving Him whose spirit permeated the loyal band that held out a helping hand to them. Those who have been trained in our Christian schools and colleges are the outstanding leaders in every community and have won the respect of both white and black.

Our missionaries found the colored people at Miller's Ferry and other stations in the Black Belt in as deplorable a state as could be found in the heart of Africa. But the seed sowing of years is already yielding a harvest that rejoices the hearts of pioneer missionaries. Godly homes, from which arise prayer and praise, churches where the poor hear the gospel; young men and women trained to live clean lives, to establish Christian homes, to complete a course in college and return home and show how great things God hath done for them and engage in the work of saving others, are some of the fruits of the laborers.

THE NEGRO'S CONTRIBUTION TO AMERICA

May I call your attention to the Negro's contribution to America's growth? It was he who tilled the soil, who had a monopoly of all forms of mechanical and skilled labor in the South during slavery. Examine hundreds of old Southern mansions, splendid church edifices. He cleared the forests, drained the swamps, built the boats, the railroads, the highways, made farm implements and vehicles; in short what the South is today is due very largely to his brawn and muscle. The patent office shows 1,500 inventions to his credit, perhaps the most remarkable being a machine for soling shoes.

As a soldier he served in every war from the colonial wars when Crispus Attucks fell as the first offering to independence, on down to 1814 where he came to the rescue of Andrew Jackson in the battle of New Orleans; in the Civil War; in the Spanish-American War, where Negro troops came to the rescue of Colonel Roosevelt and 'twas a Negro officer who hauled down the Spanish flag; and on till the World War when it was said, "These colored regiments overcame every obstacle with a most complete contempt for danger." General Pershing said, "I cannot commend too highly the spirit shown among the colored troops who show fine capacity, quick training and eagerness for the most dangerous work."

The report of an official of the New York Central R. R. as to the 1500 Negroes brought from the South to fill places. vacated by foreigners who returned to Europe during the World War. is worth relating: "No complaint of thievery or disorder or any misconduct was ever made by the citizens in our lines. The Negro was more orderly than the Italians, cleaner than the Greek or Austrian. He is big, good natured, speaks our language and I can get along with him. He is strong, reliable, peaceable, and several times more an American than the labor with whom he has come here to enter into competition. He is a hopeful industrial asset, not an anarchist or plotter."

THE NEGRO'S GIFTS

Perhaps the gift of music is among his greatest and most appreciated contributions. From the classic compositions of Coleridge Taylor, the sweet strains of Harry Burleigh, on

down to the soulstirring melodies of the spirituals, when the slave with burdened heart, in the darkness of the night slipped away singing, "Steal Away to Jesus", or with faith unfaltering visioned the chariot swinging low to carry him home, there was always manifest a sense of the presence of God, all of which leads musical authorities to declare the Negro has produced in his folk song the only original American music.

Time will not permit me to dwell on Negro poetry and art, except to say there is evidence of such fruitful expressions, that the Negro mind has a surprising capacity for both.

THE NEGRO'S RELIGIOUS LIFE

The religious life, marked by an unfaltering trust and faith in God implanted in the black man's heart a longing for a better day after long years of suffering and weary pilgrimage.

Bondage developed in our people a religion nothing can shake. Modernism makes no appeal to him. His religion is the "good part" that cannot be taken from him. Strong as the eternal hills is his belief that God broke the shackles of slavery and led him through his poverty and helplessness, and he is not going to forsake his God who brought him thus far.

May not this truth be a national stronghold against modern Protestantism which insists in setting aside the authority of the Scripture? What if God in His wise providence sees fit to place in the keeping of this people the rich treasures of unquestioning faith? God chooses the weak things of the earth to confound the mighty, may it be that the Negro with his unwavering confidence has come to the kingdom for such a time as this to be the savior of the "faith once delivered unto the saints?" May He not take the humble black man from slavery's chains and make him a channel of blessing to this American nation? "Ethiopia shall soon stretch forth her hands unto God" is the promise. Its fulfillment may be nearer than we think.

SOME OUTSTANDING LEADERS

I want to introduce a few Negroes whose mental and spiritual capacity are typical examples of the effect of Christian education. I quote from Dr. Giffen. President of Knoxville College: "Dr. Ambrose Caliver has been elected to the presidency of Lincoln University, Jefferson City, Missouri. He at present holds a position as specialist in Negro education at Washington. Whether or not he accepts the presidency of Lincoln University either position is an honor to the man and the man would honor the position. We congratulate Dr. Caliver on the honor he is receiving in the educational world." While Dean of Fisk University, the students asked to be permitted to play baseball on Sabbath. Dr. Caliver, permeated with Sabbath observance while at Knoxville College, gave an emphatic "No".

Ralph Bullock, finishing at Henderson, N. C. later at Knoxville College, studying at Northwestern and Columbia University is the only colored man who has charge of the Older Boys' work of the Y. M. C. A. Leo Marsh, coming from Miller's Ferry in the heart of the Black Belt, is a sample of those whom the most unfavorable environment could not handicap. Being without a father he worked his way very largely through school. He was a leader in all Christian organizations, president of the Y., a delegate to Y. M. C. A. Conferences, star on the football team, a member of the Student Council at Knoxville College and before graduating was invited to deliver a commencement address at a neighboring school. He is now doing Y. work in Detroit and has been given a Rosenwald scholarship to the Y. college in Chicago—receiving the first ever given to a Negro.

And what more shall I say? For

time would fail me to tell of Chase City, and Townsville, Camden and Canton Bend, and Prairie, Norfolk, Arlington, Muscle Shoals and Athens where are consecrated workers choosing rather to work for smaller salaries, endure prejudice and injustice, lifting up their people than enjoy the pleasures of social life among their friends.

From other parts comes the following: "More than 700 Negroes have surmounted obstacles and have graduated from the best Northern colleges including Harvard, Yale, Columbia and others. Over 6000 have graduated from missionary colleges in the South. Many of these have gone to out-of-the-way places in rural districts, taught in schools instructing old and young on very meager salaries."

LABORS NOT IN VAIN

Today the Negro is slowly gaining economic independence and commands the respect of the best people. He longs for himself and children the protection due every American citizen, the enjoyment of home and the blessings of Christian education.

President Hoover made this statement recently: "It is now 60 years since the Negro was given freedom and the status of a citizen in our country whose wealth and prosperity his labor has helped to create. The progress of the race has surpassed the most sanguine hopes of his most ardent friends. Within these years the race has multiplied its wealth more than 130 times, has reduced its illiteracy from 95 per cent to 20 per cent and has reduced its death rate by one-half. It has risen to the ownership of more than 750,000 homes, accumulated property to the value of billions, and has produced a leadership that for faith, courage, and loyalty ranks with all other groups in our country."

Seeing we are encompassed with so great a cloud of witnesses, may you, kind friends, of the United Presbyterian Church feel that "your labors are not in vain."

The results of 67 years of service only eternity will show. A constant procession of 3000 trained in ideals of Christian service; 500 going out from our own colleges and schools each year, carrying the principles of Christianity as a contribution to other denominations demonstrate the altruistic spirit of the United Presbyterian Church.

But this marked progress made must not blind us to the fact that much more is yet to be done. In so short a time there could not be a complete change in social, intellectual, and economic and spiritual conditions. Thousands of adults still have imperfect knowledge of the Bible; 3,000,000 children are without Sabbath Schools. And so we pray that you weary not of us, but continue your prayers and your service till we stand on higher ground.

We close with the following by Reverend W. G. Wilson of our Camden Mission:

"Ef you knowed how rough was de way
we's come,
How often we's been in despa'r;
How steep wuz de hills we had to climb,
I wonder, would you cyar?

"Ef you jes knowed bout de struggles we's
had
Wid faith, an' Hope and pra'r;
An igno'ance and sin and all
De things we's had to ba'r;
Ef you knowed how hahd we's tried to
win,
I wonder, would you cyar?

"Would yo' haht warm up an yo' han's
reach out
To dem on de lowes' roun?
Would you stoop an' help yo' brudder up
Ef you know'd he's fallen down?"

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

THE PEACE MOVEMENT AND ONE OF ITS BLIND SPOTS

The cause of peace is close to the hearts of missionary women. We serve Him who came as the promised "Prince of Peace". In gatherings devoted to consideration of the furtherance of peace among the nations, we have often listened for hours to discussions of the influences to be exerted and the machinery to be used in the abolition of war and the securing of permanent peace; and we have felt that the great influence of the spread of the gospel of the Lord Jesus Christ and the bringing of all nations to know and serve Him has been minimized or overlooked entirely.

The Word of God says (Mark 13:-7, 8, 10) that there shall be "wars and rumours of wars", that "nation shall rise against nation, and kingdom against kingdom". "The end shall not be yet", for as the tenth verse declares, "the gospel must first be published among all nations". Peace propaganda and ways and means of enforcing peace shall be of no avail until the Word of God is planted in the hearts of men—then and only then shall the world turn "and learn war no more". Surely in the sending out and supporting of those who are carrying the message of the Lord Jesus to all nations, missionary women are engaged in one of the greatest and most vital of peace movements.

It is encouraging to see the various moves made in the year (1930) that is past toward better understanding among the nations, and in peaceful settlement of disputes. Reviewed briefly, they may not seem to bulk very large in their influence, but they are not to be overlooked . As Frank B. Kellogg, former Secretary of State, said upon receiving the Nobel Peace Prize for 1929, "It is not to be expected that human nature will change in a day, nor that the age-old institution of war, recognized by international law as a sovereign right, will be instantaneously abolished, but the people of all nations should be encouraged by the great progress made in post-war years in the furtherance of international peace." Let us examine a few of the significant steps taken during 1930.

Final ratification of the so-called Young plan for the settlement of reparations was a big move forward as a dispassioned study of the economic requirements of peace.

The London Conference was not without its victories for peace. In the first place, the United States, Great Britain, and Japan agreed not to build before 1936 the 26 battleships allowed for replacement by the Washington Treaty, negotiated at the Conference on Limitation of Armament (1921-22). In other words, the naval building "holiday" in the construction of capital ships was continued. In the second place, these three nations agreed to scrap nine battleships: Great Britain, five; the United States, three; and Japan, one. In the third place, the strength of these three powers in cruisers, destroyers, and submarines was definitely fixed by treaty stipulations. The limitation figures were fixed on disappointingly high levels, but they were fixed.

The churches continued their crusade for a warless world. The now famous pronouncement of the 1930 Lambeth Conference reads: "When nations have solemnly bound themselves by treaty, covenant, or pact for the pacific settlement of international disputes, the conference holds that the Christian church in every nation should refuse to countenance any war in regard to which the government of

its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation." This document, given wide attention, has had the effect of strengthening the determination of the church to bring the nations in line with the pacific policies enunciated by the Pact.

Women representing 11 national organizations with a combined membership of 15,000,000 drew up a nine-point peace program in Washington. Chief among these points were disarmament and accession by the United States to the World Court.

An agreement for the exchange of forts in the disputed Chaco territory was signed by representatives of Bolivia and Paraguay, with the Foreign Minister of Uraguay as mediator. Greece and Turkey signed an accord at Istanbul, Turkey, which ended five centuries of enmity between the two countries. The evacuation of the Rhineland by the troops of the allied powers was completed when the French tricolor came down at Mainz.

Definite steps toward peace were reported from many nations at the International Council of Women, meeting in Vienna. Columbia University initiated a course in universal peace through education. German leaders in business, natural science and politics, including Dr. Joseph Wirth, Minister of Interior, Prof. Albert Einstein, and Dr. Julius Curtius, Foreign Minister, took first steps toward forming a "Peace Academy" in memory of Dr. Gustave Stresemann, who did much for world peace.

Representatives of Iceland, Denmark, Sweden, Norway and Finland signed a treaty on Law Rock, where Iceland established its independent parliament 1000 years ago, pledging themselves never to go to war, but to submit all disputes to the Hague Court, and to accept its decisions without question.

Walter Van Kirk lists as another constructive move toward peace the enrolling of more than 100,000 students in more than 1200 American schools "for study of the Paris Peace Pact, its implications and the ways in which it may be made effective. Similar projects designed to stimulate a constructive interest in other phases of the peace movement have been under way in many educational institutions in the United States and elsewhere."

But *at the same time,* the Reserve Officers' Training Corps, familiarly known as the R. O. T. C., gradually increases in numbers in our high schools and colleges. The enrollment in 1923 was 92,851; in 1929, it reached 126,453; in 1931, 131,033. Tucker P. Smith, Executive Secretary of the Committtee on Militarism in Education, says of this: "We continue to train our boys and girls in the old and fatal notions, and to enroll them personally in and tie them emotionally to the military machine. While the defeated Central Powers turn their old military academies into progressive schools for social service, America stations Army men in her leading schools and colleges—to teach what? Truly there is a blind spot in our peace movement." Mr. Smith asks the question, "Why does the R. O. T. C. grow?" and answers it with several statements, the most important of which follows:

"Because many (possibly most) sincere citizens think that 'the training does no damage unless it makes boys want a war.' They overlook the fact that wars arise out of old habits of thought and feeling which lead the mass of men into war against their wishes, rather than because they 'want war'. Military training keeps these habits alive, and just because they are unconscious habits, rather than deliberate and outspoken aims, people are unaware of their dangers. Due to the fact that the real results of military training are subtle and unconscious changes in our outlook, rather than gigantic expenditures of money and very visible and very obvious fleets of battleships, the public overlooks their significance.

"Because many citizens still believe that military drill is good physical training, good character building, good citizenship training. . . . For twelve years our own National Education Association has been on record (through the Department of Superintendence) to the effect that military training is educationally unjustified in the school system.

"Because some people believe it is necessary for national defense. But this argument is apt to be left in the background by many advocates of drill and there is not much discussion of whether the R. O. T. C. really has preparedness value. The War Department even discontinued the bayonet drill. Military men find it hard to justify the high school R. O. T. C. on grounds of technical preparedness."

The Hon. Ross A. Collins of Mississippi in his address, "Our Military Institutions Build the Military Mind", says on this subject: "War Department testimony before our committee showed that federally subsidized military training is compulsory in 90 colleges and in 25 city public high-school systems. While no Federal law makes the training compulsory, the fact that the War Department pays for these military courses, while local authorities would have to pay for physical training and other alternatives, makes the Federal Government responsible for the continuation of the compulsory feature." Speaking of the War Department Appropriation Bill for 1932. he says. "This bill carries an item of $3,960,000 for the Reserve Officers' Training Corps, but this sum by no means represents the total cost of the training. Last year $4,652,743.70 went into salaries and an unknown amount into free issues of equipment—in addition to the appropriation."

Then he makes a most pertinent remark: "Now, gentlemen, make no mistake about this, no nation can make it so pleasant and profitable for little boys to play with flesh and blood soldiers, to study the old military follies, without tragic social and political consequences. While the enlightened churches and the forward-looking schools of this country are trying to build attitudes looking toward peaceful methods of settling international disputes and toward the eventual abandonment of barbaric military ways. the War Department is spending millions of dollars of the taxpayers' money in propagating and popularizing an obsolete military machine and the military method for which it stands."

The R. O. T. C. is an influence of the type which destroys "peace thinking", and strikes fear to the hearts of women who have a vivid remembrance of the horrible days of the World War. and those whose young sons have in the meantime come to draft-age. The movement demands the attention and persistent opposition of every woman who prays that peace may come on earth, that youth everywhere. no longer potential food for militarism, may be spared for Christian citizenship.

Let's not forget: The "Wickersham Commission", after eighteen months study, stood (1) for the retention of the 18th Amendment and the National Prohibition Act (Volstead Law); (2) against government sale of liquor; (3) for substantial increase in appropriations for enforcement. —*"Report on Enforcement of Prohibition Laws"*, page 83, Gov't. Printing Office.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS

1931—1932

Foreign—Senior

Christ Comes to the Village—Cloth 75 cents; paper, 50 cents.

How to Use—"Christ Comes to the Village", Price 25 cents.

A Set of Six Posters—50 cents per set (Not ready).

Foreign—Junior

Open Windows—By Mary Entwistle. A story-study book for boys and girls from 9 to 13 years. Price 50 cents in paper.

How to Use—"Open Windows", Price 15 cents (Not ready).

Beginners

Matayi and Prayma—Candy and Love. Price 25 cents.

Home—Senior

We recommend to those who have not yet used the denominational text book of last year, **"At Work in the Home Land,"** that they make plans to study it this year. Every United Presbyterian woman should be familiar with the facts of our mission work in the home land as related in this book.

God and the Census—Price $1.00 in cloth; 60 cents in paper.

Leader's Manual to Accompany "God and the Census", Price in paper, 50 cents.

Home—Junior

Out in the Country—Price in paper, 75 cents.

We are hoping that every Junior Society that has not studied **"The Uplift"** will do so before taking up the study of any other text book. Price, 50 cents.

"How to Use", 15 cents.

HOME PROGRAM LEAFLETS

The following **Home** leaflets are for programs in connection with "At Work in the Home Land".

Is America Part of the Non-Christian World?—3 cents.

Historical Sketch—Freedmen, 3 cents.

Hospitals—Freedmen, 3 cents.

Women's Work in Freedmen's Missions, 2 cents.

Her Own Story, 3 cents.

The Plea of the Submerged Tenth, 3 cents.

The Americanization of the Native American, 3 cents.

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Little Neighbors of the World, 25 cents each.

Suggestions to Literature Secretaries of Local Societies—free for postage.

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Voices of the Women, 10 cents.

Three and Thirty Missionary Games, 5 cents each.

For other leaflets and pageants, send for our catalogue.

Maps

The maps of our foreign mission fields—Egypt, India, and the Sudan including Ethiopia—can now be secured for 35 cents each, or the three maps for $1.00. These maps have been listed at $1.00 each, or three for $2.75.

Prayer Cycle

Are you using it daily? If not, send to above address for one and join the circle of those who unite in definite petitions for our work and our workers. The price is 10 cents each; $1.00 per dozen; or $7.50 per hundred.

Tributes

MRS. JOHN HESLIP

The Cleveland Presbyterial Women's Missionary Society wishes to pay a loving tribute to the memory of Mrs. John Heslip, wife of the former pastor of the Tabernacle United Presbyterian Church, Youngstown, Ohio, who was called to her heavenly home May 4th, 1931, after a lingering illness at the South Side Hospital, Youngstown.

Mrs. Heslip is mourned by a large circle of friends. She was deeply interested in missions, and in all the activities of the Church—ever alert in the work of the Kingdom.

In Cleveland Presbyterial where she served as Junior Secretary for a number of years, she will be greatly missed. She was always a friend of the children, and loved to work with them, and to write for them. Her stories in **The Junior Missionary Magazine** found many appreciative readers. Possessing a brilliant mind, she was gifted as a writer, and capable as an executive. Her talents as an executive found expression in the many places of leadership to which she was called in her church, her presbyterial, and also in the city, where she lived as pastor's wife for seventeen years.

She found time in her busy life to open her hospitable home to many young people, keeping in touch with them whenever she had opportunity by frequent letters filled with friendly counsel and sympathetic interest. These letters following them to college, to camp, and across the seas, were greatly appreciated and treasured by those who received them.

The influence of a life so richly endowed, and so devotedly consecrated, will continue as an inspiration in the hearts and lives of those who follow.

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

To the husband, daughter, and son, so sorely bereaved we offer our heartfelt sympathy, commending them to the tender love of Him Who comforts His children in all their affliction. May they be enabled to think of her today as—

"In the Father's Mansion
Waiting in another room."

Mrs. Albert Gordon,
Mrs. James A. MacDonald,
Mrs. Andrew G. Maguire.

MRS. JOHN HESLIP

Whereas, Our Heavenly Father has deemed it wise to remove from our midst, Mrs. Angie Heslip, the wife of our former pastor, Rev. John Heslip:

Therefore, be it resolved that we, the members of the Women's Missionary Society of the First United Presbyterian Church of Rochester, N. Y., express our appreciation of the work she did while a member of our congregation. She was instrumental in organizing our Women's Missionary Society in 1906 and was its first President, being an ever faithful and loyal member of the society, by example and precept a shining light, leading us in every good work. One of her outstanding qualities was her great zeal for missions and her loss will be greatly felt throughout the church. Her busy, useful life is ended on earth, but her works follow her. May we hear the voice of the Master saying to us, "Be ye also ready."

Resolved that we express our sympathy to her family, leaving them in the hands of their Heavenly Father, as He alone can comfort them.

Resolved, that a copy of these Resolutions be spread on our minutes, one be sent to her bereaved family and one to **The Womens Missionary Magazine.**

Mrs. Anna C. Smith,
Miss Amelia McConnell,
Mrs. Mary F. DePuyt,
Mrs. Mattie D. Beilby,
Mrs. Anne D. Inglis.

MRS. MARGARET E. BROWN

We, the members of the Fairhill Women's Missionary and Aid Society of Philadelphia, Pennsylvania, desire to pay this tribute of respect to the memory of Mrs. Margaret E. Brown, wife of our Pastor, Rev. Samuel Brown, who was called to her Heavenly Home, June 15th, 1931.

While she was unable to attend regularly upon our meetings through ill health, we feel that she was a loyal member always willing to help in our plans, when health permitted. We shall miss her, but rejoice in the thought, that she is in the presence of Him, Who doeth all things well.

We extend our sincere sympathy to her husband and family, and daughter Frances, who is serving the Master in our India Mission field.

Jesus, Thou Prince of Life,
Thy chosen cannot die;
With Thee they conquer in the Strife
To reign with Thee on high.

Miss Margaret Cunningham.
Mrs. Margaret Grant,

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The Junior Missionary Magazine

Mrs. Joseph M. Heagen, Editor

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and

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Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 .....Sangla Hill
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Dr. Reba C. Hunsberger, 1921 .....Sialkot City
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Miss Nancy Hadley, 1904 .....
.....47 Prentiss St., Cambridge, Mass.
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.....9 Beall St., Frostburg, Md.
Miss Kate A. Hill, 1896, ...Eldorado, Iowa
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Miss Maude M. Miller, 1925, ...
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.....R. D. 1, Cambridge, N. Y.
Miss Laura Reynolds, 1924 .....
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EGYPT

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Miss Leota Cabeen, 1909 .....Alexandria
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Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
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Miss Minnehaha Finney, 1894 .....Tanta
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Miss Lillian McClelland, 1923 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Tanta
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
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Miss Helen May Walker, 1930 .....Cairo
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.....State Hospital, Warren, Pa.
Miss Jeannette L. McCrory, 1926, Sterling, Kans.
Miss Carol McMillan, 1906 .....
.....Care of T. R. Edmonds, Aledo, Ill.
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Margaret A. Smith, 1872, ...
.....%Mrs. T. C. Warren, Garnett, Kansas
Miss M. Frances Tait, 1925, ...R. D. 5, Mercer, Pa.
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....2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ida B. Whiteside, 1913, ...
.....Salem Street, Greenwich, N. Y.
Miss Ruth Mary Williamson, 1924 .....
.....31 West 3rd St., Greensburg, Pa.
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SUDAN

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Miss Esther Minta Ganter, 1928, ...Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Khartum North
Miss E. Verna Pillow, 1930 .....Omdurman
Miss C. Blanche Soule, R. N. 1921 .....Nasser
Miss Frances Turk. R. N. 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie. 1919, R. 2, Shannon City, Iowa
Miss Marguerite M. McClellan, 1926, Olathe, Kans.
Miss Aulora R. McIntyre, 1919 .....Lenox, Iowa

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gore
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

I KNOW IN WHOM I HAVE BELIEVED

"All ways lead to God", said the broad-minded Mohammedan. "Each man follows his own leader, and eventually all will arrive at the same place."

"No", said a missionary. "Once a man was trying to cross a turbulent stream. The stream was Death, but beyond was Life, Eternal Life." Many devout men stood by to point out the safest way across. Some thought there was only one way, while others felt that all ways were good so long as some good men were followed.

"Mohammed says that this is the path", said one. "This is where he started across."

"But Confucius started over here," said another. "He was convinced that this was the way. You must cross at this point."

But no way looked easy. All were perilous, and the man knew not what to do. "How can I **know** what is the right way? Whom shall I believe?"

Another man stepped up. "I shall tell you whom to believe. Mohammed, Confucius, Buddha, all these were great leaders. They have gone into the river of Death, but not one has ever returned to tell us that his way was right. Even now our friend here worships at Mohammed's tomb where his body lies in death. But if you look across, I will show you a living man, yea, a triumphant man, who has crossed and who now beckons to you to follow him. Why not go where you can see that it is safe to go? If you show that you are willing to follow him, he will even come and lead you to safety. He says, 'I am the way, the truth and the life. No one cometh unto the Father but by me. I will come again and receive you unto myself. Because I live ye shall live also. Let not your heart be troubled neither let it be fearful. Believe on me'."

"No", said the missionary, "following dead men, will not lead you to God."

Miss Agnes L. Ballantyne, Xenia, Ohio.

A HOSPITAL SCENE

Dr. Maria White, Pasrur, India, surrounded by nurses and children.

"I wish that His hands had been laid on my head,
That His arms had been thrown around me;
And that I might have seen His kind look when He said,
Let the little ones come unto me."

Following the example of the Great Physician the Missionary physician today enfolds in her arms the little ones who need care.